

THE
COUNTRY-
MAN VVITH HIS
HOVSHOLD.

Being

A familiar Conference, concer-
ning Faith towards God, and Good
Workes before Men; fitted for the
capacitie of the meanest.

By R. S. Preacher of the word at
ARLEY.

See the Contents more particularly before
the Booke.

IOSUA. 24. 13. *But as for me and my house,
we will serue the Lord.*

2 PET. 2. 17. *Feare God,
&*

NEHEM. 5. 12. *Desire to feare him.*

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John Bartlet in Cheapside, 1629.

~~WALTER ASTON~~
TO
THE RIGHT
HONORABLE, SIR
WALTER ASTON,
KNIGHT OF THE
BATHE & BARONET,
AT THIS PRESENT LORD
AMBASSADOR FOR
HIS MAIESTIE TO
THE KING OF
SPAINE.

AND
TO THE LADY
GERTRUDE, HIS MOST
VERTVOVS AND BE-
LOVED WIFE.

R. S.
CONSECRATETH
THESE HIS MEDITATI-
ONS, TOGETHER WITH
HIS BEST WISHES
AND SERVICES.

~~WALTER ASTON~~

To the Reader.

rence, especially of the Country-
man with his Household (for whose
sake chiefly I publish these my
country-meditations) is not so ab-
solutely freed from the one, nor so
strictly tyed to the other; note (I
pray thee) that my studie and en-
deuour herein hath beene purpose-
ly to convey the truth to the more
ignorant and ruder sort in such
forme and so many words as I sup-
posed them able to receiue it; and
if they should not rightly conceiue
and lay hold on the truth in one
place, speech or passage of the
Booke, yet in another they might
attaine to it, if it shall please the
Lord. To which end I haue retain-
ed (chiefly in the weightiest prin-
ciples) some common phrases and
kindes of speech vsed in Cate-
chismes, because I take them to be
plainest & more generally knowne.
Namely, I haue here and there
vsed

*Esai. 28. 9,
10, 11. 1 Cor.
3. 1, 2. & 9. 22.
Heb. 5. 11, 12,*

13.

To the Reader.

vsed some answers out of Master *William Perkins* (of worthy memorie) his Catechisme. And in some three or foure places also I haue imitated others a litle in some respects. The reasons against Transubstantiation, and many of those Questions and Answers about fit and worthy Receiuers, and some few about Receiuing worthily are the labours of that judicious man and mine especiall friend M^r A. N. All the rest (so far as I remember)

* are my poore indeuours, together with the frame of the whole, so shaped as I thought fittest for my purpose. Indeed when I began with this Worke, I intended onely some briefer thing, as a short Catechisme, but afterwards partly considering the great and manifold necessities of the ignorant, and partly following the aduise of diuers godly persons whom I consulted withall, I

Neither yet hath my paines beene the lesser in those few things that I haue taken from others, as the discreet Reader may easily perceiue by my manner of vsing them.

haue

To the Reader.

haue enlarged my selfe to so many matters as you may see. The doctrine and substance I assure my selfe is sound, and (I am priuie) proceedeth from a heart that is willing to promote the common saluation, *as Iude* calleth it. Let it not want therefore (judicious Reader) thy Christian good word, at least let it be free from thy blame, though (it may be) there shall be found some shew of Reason for such censure, considering not onely my defence premised, but also the cause and honour of Him who is too often pierced through the sides of his poore seruants, and fearing the offence of the weake, who (God knoweth) are soone turned out of the way. Albeit, I take, it had bin no great difficultie for me to haue made it both shorter and more methodicall, saue that (if I do not mistake) I iudge this often repeating
the

To the Reader.

the surest or likeliest way to effect
my intent and desire. And if God
shall moue any few of those
Houholders (hearts) who haue
hitherto vsed litle or no meanes in
this behalfe, to vse this, so that it be
with conscience, I haue inough.
And why should they alwayes
breake Christs bands asunder and *Psalm. 124.*
cast away his cords from them?
Now the Lord of his deere mercy
conueyed vnto vs by the blood of
of his onely Sonne, by his all-
working Spirit, blesse my simple
labour, thy fauourable allowance,
and euery ones Christian vse of it,
vnto his owne praise in the build-
ing of his Church. *Amen.*

Thine in the Lord,

R. S.



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Y Rev. et

THE COUNTRY- MAN WITH HIS HOVSHOLD;

Being

*A familiar Conference, concerning
Faith towards God, and Good Works
before Men, fitted for the capa-
citie of the meaneſt.*

The Speakers conſerring be theſe
five,

{ Pastor.
 { Parent.
 The { Childe.
 { Servant.
 { Scholler.

Pastor.

Parent.



Od speed you.

^a 2 Ioh. 7. 10.

And you also. ^b If ^b Act. 16. 15.

you haue iudged me
to be faithfull to the

Lord, come into my house, ^c and helpe ^c 2 Ioh. 9.

vs

vs,

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vs, that we may learne and be stirred
 up to ^dwalke worthy of God, who
 hath called vs vnto his kingdome and
 glory.

Pastor. Indeed I haue often and long
 time marueiled of the generall-grosse
 neglect and strangenesse of your selfe
 & other householders, in that you haue
 contented your selues with a bare and
 fashionable vse of your Ministers la-
 bours in publicke, without seeking any
 fellowship (whiles you are in prosperi-
 tie) with them in priuate, as touching
 the matters of God. Wherein now, at
 the length, it seemeth, you desire my
 helpe: For hitherto you and other
 Householders haue by your carelesnes
 this way, not onely hindred and discour-
 aged your Ministers in the worke of
 the Gospell, but also wronged your
 selues and your owne people (besides
 the euill example you haue given to
 others) in such sort that neither the ju-
 dicious can well tell what to thinke of
 you, nor yet you your selues (for the
 greater number I feare) know whether
 you profit or not by the publike
 preaching

preaching of the word, though it be both plentifully and fitly set forth of the Ministers, and also ordinarily frequented by you. I say little of the want, yea & of the alienating of the affectiōs of Loue and Delight, (yea and of Zeale oftentimes) which as they are on the one side procured and nourished by often societie and familiaritie, and thereupon doe much further the soule for the knowledge, beleeffe, and practise of Godlinesse; not vnlike to good handmaidens, who by their continuall industry do set forward their Mistresse businesse, and therein promote her welfare: So on the other side, these being wanting or estranged, many good things become vnprofitable, and vsually very wholesome orders and directions are either refused, or little or nothing vsed, and so the soule is neuer the nearer, and it may be the further off from piety; as it commeth to passe by such maides, as either do not minde diligence, or addict themselves to other matters then their seruice, and therefore are so farre from profiting their Mistres, that contrarily, they

with his Household.

5

hearts likewise to ^h dedicate themselves and their houses to God, that every one *may helpe and labour with you* for the entertainment and promoting of the Gospel of Christ.

*h Psal. 30. 1.
1 Cor. 16. 15, 16.*

Paster. Verily you haue caused me much greefe, because through your strengeneffe I haue bin but slenderly able to follow the Lords will, ⁱ by seeking out his sheepe, specially those that are lost, feeding them in fat pastures, laying them in good folds, bringing them againe that were driven away, binding that which was broken, strenghtning that which was sicke, &c. And for that I could not approue my selfe to be that good and carefull ^k Shepheard, *who calleth his owne sheepe by name, leadeth them out, and goeth before them that they may follow him.* And withall you haue made me much ashamed that I am so ignorant and vncertaine of the particular persons estate in my flocke, and the more, when I thinke of *Cyrus* the Persian King, of whom it is recorded, ^l that he knew both the faces & names

h Ezek. 34.

h Iohn 10. 3, 4.

*l Plinie,
Solin.
Val. Max.
& others.*

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of all the souldiers in his armie (which was very great) so that he could salute and (as neede required) exhort euery one by name to vertue and manhood, and yet his drift was but for earthly glory and a temporall victorie: But my office is ordained of Christ the Captaine of our Faith, to direct and incourage his Souldiers to get the greatest victorie that euer was or can be, euen ouer the Deuill, Sinne, Death, and Damnation, and to obtaine euerlasting glory, and that with Christ the Lord of glory. Howbeit it is come to passe through the subtiltie of Satan and Mans corruption, in the lacke of a religious & familiar societie betwixt me and my charge, that I haue but little certaine knowledge of their spirituall estate, and therefore am forced to expect the lesse fruit of my publike labours, esloones censuring my selfe as doing my office but by the halues, onely in preaching a Sermon or two out of the pulpit ech weeke vpon the Lords day, which yet I cannot so profitably performe in fitting my labour

to their estate, as otherwise I might, to wit, if I and they had such priuate fellowship, as the Lord commendeth vnto vs in his holy word. For which and diuers other reasons, I doe not onely seeke and take some likely opportunities with them, to set on foote this holy Ordinance of the Lord, but withall I cease not to pray the Almighty, the Author of all good gifts and Father of lights, as well to inable and guide mee with necessarie graces and godly wisdom, in some good & constant course, to bestow some priuate paines this way, as to open the doores of my peoples hearts and houses to make some good vse thereof; and I waite for the mercy of God in raising vp some helpers to the same end, and in vouchsafing me some happy entrance into so worthy a meane of his glory, and of our spirituall aduantage, so long as he continueth the earnest desire of my heart in this behalfe, and my godly labours amongst them. For this course that I speake of, and you do now begin to embrace, if it be well performed

and accepted, will (by Gods blessing) make mens houses, yea & the meanest cottages, honourable and reuerend in the account of all godly men, as we doe read that sundry in the primitiue Churches, founded by the Apostles, were adorned by the name of ^m Churches, the worthiest societies of men in the world.

Rom. 16. 5.

1 Cor. 16. 19.

Col. 4. 15.

Philem. 7. 2.

Parent. Say rather, I and my Familie, and such as we haue been, haue cause to grieue and be ashamed for our strangenesse to you, & to whom soeuer else might benefit vs in grace, as you haue shewed; yea and to feare lest God in his iustice should cast vs out of the number and reckoning of

Genes. 21. 10, Christian houses, as ⁿ Abraham at
12, 14.

Gods commandement cast out Hagar and Ishmael out of his house, because

2 Tim. 3. 5. we are so far from the ^o power of Godlinesse, that we want the forme theresof in our houses, which ought to be (as you haue said) as so many Churches both for the forme and power of godlinesse, vntill it shall please God to direct vs to take a bet

ter course, and that with speed, and to
blesse it vnto our vse. Wherefore, sir,
I pray you let me obtaine your pre-
sent counsell and furtherance to re-
forme my Household, and to plant good
order therein for this great worke of
Geds Holy Gospell: And euen now,
if your time and occasions will per-
mit, come in, ^p that we may heare all ^{p Act. 10. 33.}
the things that are commanded you
of God.

Pastor. You speake in fit time, for I
am not altogether vnprovided at this
present, to confer my small gift vnto
you and your household. ^{q Luk 10. 5.}
Peace be q to this house.

Parent. ^{r Psal. 129. 8.} *The Blessing of the Lord be r*
vpon vs. Will you that I call in my
people, that they may enjoy the bene-
fit of our Conference at this time?

Pastor. It shall not neede to doe so
now, till I haue made a Preparatiue by
a course which I haue in hand; and
then hereafter by the grace of God we
will proceed altogether. My Prepara-
tiue is by this Booke, wherein I haue
set downe such informations & Helps,

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as I iudge most needfull and fit for
 ſuch Houſholds as yours is. This there-
 fore I will beſtow on you, vpon condi-
 tion you will promiſe me that you will
 not be ſlacke, to uſe it in your houſe,
 according to the direCTIONS thereof, ſo
 far forth as you ſhall finde it vpon iuſt
 tryall, to be the truth according to
 Godlineſſe, and conuenient for your
 eſtate. For this Booke doth not onely
 touch the cheifeſt points of Faith to-
 wards God and Good Workes before
 Men, and that in the plaineſt manner
 I could deuife for the vnderſtanding
 of the weakeſt perſons, and breifely
 expoundeth the Lords prayer, the
 Ten Commandements, and the Con-
 feſſion of Faith, with the doctrine of
 the Sacraments, and diuers ſother ne-
 ceſſarie things, but alſo it preſcribeth
 certaine formes of Prayer & Thank-
 giuing, and ſome Pſalmes or Hymnes,
 which you may uſe for prayer and
 praife to God, your owne edification
 and comfort, and the ſtirring vp of
 others to ſeek the Lord with you.
 All which things, I deſire you, not
 onely

*See the Table
 of the Contents.*

onely to read once or twise ouer, (for nouelties sake, as many are wont to do in these dayes without any further vse in a manner) but also to follow the directions and course therein aduised (vnlesse you can meete with a fitter helpe) for your better inabling and drawing on to call vpon and magnifie Gods name, and to confesse his saving truth of your selues, without the guidance of set formes, and till you can with iudgement make choise of such Psalmes for priuate vse, as are sutable for any condition of minde or bodie you shall be in.

Parent. I most heartily thanke you. But (I pray you) do you propose all that you haue written in this booke to be learned by heart?

Pastor. No: But my meaning is: First, that the three formes of Prayer, to wit, two for the working daies, and the the third for the Sabbath, the Explanation of the Creede, and the direction for singing of the Psalmes be constantly vsed, though they be read vpon the booke, either by your selfe,

Note. I.

or

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or some other of your house, whom you shall appoint, till you or some other (I say) of your house shall be able either to vse them without the booke, or otherwise to conceiue prayer &c. of your selues, which indeed is the thing that you must principally labour for.

Note. 2. Secondly, that all such Questions and Answers as doe passe betweene the Parent and the Childe shall bee learned by heart of all them, whose hearts God shall moue and inable to labour therein, wherefoeuer they be placed in the Booke and in such order as they stand, as also the two formes of thanksgiuing before and after meate. And those things are principall and fundamentall points of Religion, and therefore most needfull to be learned.

Note. 3. And thirdly, those Questions and Answers which passe betwixt the *Servant* and the *Scholler*, (wherefoeuer they be throughout all the five parts of the Booke) I doe commend vnto the often and diligent reading and noting of the well-disposed, vnlesse it shal please

please them of their owne accord to get by heart any choise matter which they shall finde in it to be most for their good. For daily vse and constant practise in reading good matter, (specially being penned in forme of Conference and pithily) shall by Gods blessing (in tract of time) preuaile much, euen aboue expectation, (though one cannot attaine to learne euery word in order by heart) at least it will bee a Meane to increase knowledge, and to make the Points of Doctrine much easier in hearing the publike Ministry. Now this part of the Conference (I meane betwixt the *Servant* and the *Scholler*) containeth sometimes Explanations, sometimes Reasons, and sometimes Vses of the Points of Doctrine professed in the Conference betwixt the *Parent* and the *Childe*, and sometimes markes of sauing grace to direct the weaker sort to iudge and discern the better of their spirituall estate, and sometimes confutation of errors and taking away of doubts.

By *Scholler* I vnderstand such a one

as

as can write & read the English tongue in any ready & competent sort, though he want other literature. And because this kinde of *Schollers* are better fitted to heare the preaching of the word, & to look into the holy Scriptures with more likelyhood of fruit, than others who haue not those gifts of writing & reading, I haue therefore assigned him to make answer to the *Servant* (who also by reason of his or her age and experience for the most part, ought to haue more iudgment than the *Child*) in points that tend vnto greater perfection and growth. And withall I haue also brought you (the *Parent*) in, sometimes asking my helpe, and sometimes conferring otherwise with me, and my selfe (the *Pastor*) answering your Questions, replying, satisfying your demands, aduising or exhorting in sundry matters and passages of the Booke.

Parent. I thanke the Lord for the care you haue had of me and my people and such as we are. And I do promise (by the grace of God) to obserue
your

your order and directions both for my selfe and all my familie, as also for other my speciall friends, with whom I can preuaile, untill it shall please God to bring vs to some competent perfection, that we be as good or better than your Booke.

Pastor. Well then, remember your promise, and consider that it is impossible for you to seeke and serue the Lord in the Congregation, and yet to be negligent or prophane in the house. And looke that you breake not off a good course well begun, but hold on with cheerefull resolution and constancie against all temptations and stumbling blocks. And euermore be careful to proceed with a good and honest heart, neuer seeming before men to be more religious than indeed you are before God, who is the searcher of the hearts. And haue respect to your conuersation, that it be such as may *adorne the doctrine of God our* *Sauour in all things.* And to this good worke of informing & reforming your Household, it shall be much helpfull for you,

1. you, often and seriously to call to minde, First, the Commandements which God hath giuen, together with the Promises that he hath made to the truly obedient in this behalfe: And
2. secondly, the Examples of the Godly Fathers mentioned in Scripture, who haue practised & furthered this worke, and specially of *Abraham*, *Iosua*, and *Dauid*, whom the Lord made notable patterns for all Christian Housholders to imitate.

Parent. I pray you giue me some taste of Gods commandements and promises laid forth to all Housholders.

- Pastor. The Commandement or rather Charge that the Lord giueth you is most plainly exprested in *Deuteronomie*. In one place he beginneth thus, ^u *These words which I command thee this day shall be in thy heart: And*
- ^z *Deut. 11. 18.* in another, thus, ^x *Yee shall lay up these my words in your heart and in your soule;*
- And then in the former place he proceedeth thus, ^y *Deut. 5. 7, 8.* *And thou shalt teach*
- ^{9.} *them diligently vnto thy children, and*
soul:

shalt talke of them when thou fitteſt in
 thine houſe, and when thou walkeſt by the
 way, and when thou ly'eſt downe and when
 thou riſeſt up. And thou ſhalt kinde them
 for a ſigne vpon thine hand, and they ſhall
 be as frontlets betweene thine eyes. And
 thou ſhalt write them vpon the poſts of thy
 Houſe and on thy Gates. His meaning is,
 that becauſe mans heart is ſca:cely by *Houſholders*
 the greateſt and moſt continual labor *muſt apply this*
 brought into due order & obedience,
 that firſt, for our ſelues we meditate his
 word ſo much the more carefully and
 earneſtly, that we may vnderſtand and
 embrace it in the whole courſe of our
 life: and ſecondly, that we doe our
 beſt endeauour to propogate the do-
 ctine of it from one to another, even
 to all poſteritie. He ſaith, *Teach them*
diligently, the Originall hath it thus,
 * *Put them pearcingly,* as warriours ſhar-
 pen and whet their weapons to pierce
 and cut their enemies with more eaſi-
 neſſe. Therefore Parents & Houſhol-
 ders muſt put Gods word ſo importu-
 nately and ſitly vpon their children &
 people, that there be no failing on
 their

I.

II.

* *Put them*
Et exacues ea,
vel, Et ea acue-
ingeres. Tremel.

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their part for lacke of the best course and manner that may be taken but that the other may receiue it. So then you must carry your selues towards them, as those that will haue no nay, and that whatsoeuer else they entertaine or refuse, this holy doctrine they must needs embrace.

Thus the Lord requireth you to be diligently and euermore bent and busie to accept and promote his word to all your people, and specially to your children, pressing it vpon their consciences, whether you be in rest or motion, and in what place soeuer you be, taking the likeliest opportunities, and vsing your greatest wisdom to make it effectuell in their hearts. To which ends he admonisheth you to haue it in a readinesse in your hearts, as a thing that you alwaies carry in your hands, to be put to present vse vpon ech occasion, and as a thing that is euer to be seene directly before your eyes, and therefore to be alwaies in minde, and

2 Psal. 18. 21, neuer to be out of the way, 2 but ready
22. for a continuall rule and constant practice

life in all your wayes.

Then the Promise is added in these words; ^a *That your dayes may be multiplied, and the dayes of your children in the Land which the Lord sware unto your Fathers to give them, as the dayes of heauen upon the earth: that is to say,* Both you and yours who serue the Lord in his word shall prosper and be blessed both here & euer. For the multiplying of dayes noteth the happines of time and liuing vpon earth; and the Land of Gods promise or oath (which was Canaan) signified everlasting life.

Parent. Shew me likewise the examples of piety in this behalfe, w^{ch} you haue named, & first of Abraham.

Pastor. Of Abraham the Lord said thus; ^b *I know him, that he will command his children and his household after him, and they shall keepe the way of the Lord, to doe iustice and iudgement, that the Lord may bring vpon Abraham that which he hath spoken of him.* Lo here Gods own report both of Abrahams courie in glorifying God by his children and household, & also of his owne gracious

C 2

blessing

The Country-man

bleſſing vpon him and his progenie, according to his free promiſe. beſides the preſent fauour God ſhewed him, in acquainting him with his ſecret purpoſe to proccede againſt *Sodem* and *Gomorreh*: for which and other cauſes *Abraham* is often graced in the holy Scriptures with that ſpeciall title, *The Friend of God*.

*A digreſſion,
why Abraham
is called, The
friend of God.*

Parent. Let me intreat you to be-
clare vnto me moze largely & plainly,
the meaning of that title which God
gaue vnto Abraham, *The friend of
God?*

1.

Paſtor. For three Reaſons. Firſt,
we know it is the manner and dutie of
true and louing friends to ſhew ſpeciall
fauour and kindneſſe one to another,
and to make hearty and vnſained pro-
miſe of their mutuall loue as well ei-
ther to other, as to ech others poſteritie
after them, and to giue credit either to
others affections and words, yea and
duly and mindfully to performe their
promiſes on both parts, as *Dauid* and
Ionathan did: But wee read in the
Scriptures, of Gods ſingular fauour
and

and mercy on th'one part towards *Abraham* in calling him by his grace to be faithfull, *c the father of the faithfull*, *c Rom. 4. 1, 13.* and the *Heire of the world*, and in making him great promises to the same and other purposes, and repeating them often vnto him, chiefly concerning the *Messias*, who should proceed of *him* and of his posteritie according to the flesh, concerning himselfe and his seede both by nature & faith; with *Gen. 12. 15. 17. & 22. chap.* and by faith (*I say*) both of Iew and Gentile temporally and eternally; All *2 Chron. 20. 7.* which God hath performed and will accomplish to the full in *Christ* the blessed seed: And of *Abrahams* Faith and Thankfulness on th'other part; His Faith, in giuing full trust and credit vnto Gods love and promises; His Thankfulness in behauing himselfe as *c Gen. 12. 2, 4. 5. &c. & 17. 23. &c. & 18. 19. & 22. 1, 2. &c. 12. & 24. 10. 24. 14, 15. Esai. 41. 8. Iohn. 8. Heb. 11. 2, 15. Jam. 2. 23.* the speciall friend of God and of his glory throughout his whole drift and course, labouring to promote and maintaine Gods name and seruice vnto the vntermost. For *Abraham* *c ap.* proued himselfe to be the worthy and trustie champion, propagator and maintainer

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maintainer of Gods glory and honor, by his faithfull cleauing vnto God, his vprightnesse, his carefull shunning of defection, impugning of Idolatrie, and abhorring of all iniquitie. This then was the speciall frendship betwixt God and Abraham, which was sealed on both parts ^f by the Sacrament of Circumcision giuen and receiued, as also by other diuine signes, amongst which that was not the least, that God gaue
Genes. 17. Abraham ^g a Sonne in his old age, and
Gen. 21. 1, 2, 2, 4, 5, 6, 7. Abraham ^h would haue offered him
Gen. 22. willingly in sacrifice to the Lord at his commandement.

II. Secondly, ⁱ speciall & inward friends do count ech others friends and eni-
Philem. v. 17. mies common, as we see not onely a-
1 Sam. 18. 3. mongst those that are meerly naturall
10. 14, 15, 16, but also with those that haue beene the
^{17.} children of grace. Now this we finde also betwixt God and Abraham: For the Lord out of his speciall loue made this promise to Abraham, and to his
Genes. 12. 3. true seede after him, ^k *I will blesse them that blesse thee, and curse him that curseth thee; and euermore duly kept it both*
 towards

towards him and his wife, and towards
 his children,¹ of which sort are all they ^{1 Gal. 3. 7.}
 which are of faith. For God did mani-
 festly reueale what reckoning he made
 of *Abraham* and *Sarah* his wife their
 friends and enemies, first^m by his se- ^{in Genes. 12.}
 uere plaguing of *Pharaoh* the Egyp- ^{17, 19.}
 tian King & his house for taking *Sarai*
 into his house, though none of them
 abused her, for the Lord preserved her
 (being his Friends wife) from their fil-
 thiness: And afterwards by his jealous
 and sharpeⁿ rebuking *Abimelech* King ^{n Gen. 20. 3, 7,}
 of *Gerar* for the like cause, telling him, ^{17, 18.}
 that *He* and all *His* should surely die, ^{Psal. 105. 15:}
 vnlesse he restored vnto *Abraham* his
 wife, yea and striking his wife & maid-
 seruants with barrennesse: but in con-
 clusion^o after that he had restored vn- ^{o Gen. 20. 13,}
 to *Abraham*, his wife vndefiled, and ^{14, 15, 16, 17.}
 shewed other kindnesse both to him ^{18.}
 and her, the Lord at this his great
 Friends request, healed *Abimelechs*
 wife and maid-seruants, so that they
 bare children: And as for *Abrahams*
 children (the Faithfull) the holy Scrip-
 tures and all experience doe evidently

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shew the like dealing of God for them; Againe, *Abraham* declared his loue to his best Friend the Lord, in hating Gods enemies as if they had bin his owne, and so in entertaining, reuerencing, and succouring the friends, messengers, and seruants of the Lord, as his owne, or rather aboue his owne; all which things we read^r in the storie of *Abrahams* slaying *Chedorlaomer* and the King that were with him, who were not onely his owne enemies, but also of *Melchizedec* the Priest of the most High God, of *Lot* and others of Gods Church, and consequently of God himselfe; & in the storie of his auoyding the marriage of the daughters of *Canaan* with his sonne *Isaac*, for the *Canaanites* being out of the Couenant of God were to be reckoned amongst his enemies; and ^r in the stories of his rescuing *Lot*, paying tithes to *Melchizedec*, entertaining the Angels, and praying for what righteous persons he supposed were in *Sodom & Gomorrhe*.

III.

Lastly, Great and speciall friends are wont to resort and continue much together,

together, and therein to conferre familiarly of their most weighty and secret matters and occasions. And I pray you how many apparitions did the Lord vouchsafe to *Abraham*? How familiarly did the Lord conferre with him at sundry times? And how weightie and secret were the occasions which they did communicate th'one to th'other? As namely, concerning *Abraham* and his estate, his wife and progenie, the blessed seed CHRIST IESVS, and all others of *Abrahams* seede, the matter of *Sodoms* and *Gomorrah*, *Abrahams* prayers and thanksgivings, which vndoubtedly were many and feruent, and finally his meditations vpon the will of God to him reuealed, which in the secret of his soule he spiritually talked of vnto God. For seeing he had that zeale, holinesse and loue, that he did pray so long and so earnestly for the wicked and filthy *Sodomites*, we may easily iudge how plentifull hee was in his consultations and supplications with the Lord for himselfe and the rest of Gods Church; and to conclude,

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clude, what a heavenly fellowship and holy commerce was exercised between them?

Parent. But what use is there of all this to vs?

Pastor. Very great, both for our instruction and comfort. For if we be faithfull as *Abraham* was, we ought to be certainly perswaded that the Lord is the same God to vs as he was to *Abraham*, though we haue not the like extraordinarie signes and testimonies. The proofes whereof are chiefly two.

I.

1. *Act. 10. 34,*
2. *Rem. 2. 10,*
3. *1 Ioh. 1. 3,*
4. *& 4. 15, 16,*
5. *Ioh. 1 7. 20,*
6. *21, 22, 23, 24,*
7. *25, 26.*

First, ¹ Gods loue is one and the same towards all his people and seruants in Christ Iesus, whom he gaue vnto the death, aswell for euery one and the least of them, as for any one and the greatest of them.

II.

1. *Rom. 15. 4*

And secondly, the Lord telleth vs in generall, that, ^u *whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might haue hope: yea and specifieth this thing expressly, saying, ^{*} they which be of faith, are blessed with faithfull Abraham: and*

* *Galat. 3. 9.*

to put vs out of all doubt, he giueth all true beleeuers as friendly and gracious speeches, as he did to *Abraham*, both in the Old and New Testaments: In the Old, thus he vttereth his minde, ^x *he x Zechar. 2.8.* that toucheth you, toucheth the apple of my eye: In the new, thus, ^y *Who so shall y Math. 18.6.* offend one of these little ones which beleue in me, it were better for him that a mill-stone were hanged about his necke, and that he were drowned in the depth of the Sea. And how honorable are those titles, ^z *the elect of God,* ^a *Kings, Priests,* ^z *Tit. 1.1.* ^b *Sonnes and Daughters of the Almighty,* ^a *Reuel. 1.6.* ^c *the brethren of Christ,* ^d *fellow heires* ^b *2 Cor. 6.18,* ^c *Heb. 2.11, 12,* ^d *Rom 8. 17.* ^e *Iohn. 15.13,* with Christ, &c! And ^e our Sauour intitleth those for whom hee laid downe his life, who doe whatsoeuer he commaundeth them, and to whom he maketh knowne his Fathers will (and those verily are all such as are effectually called) with this very name, *His friends.* Wherefore this great title, *The friend of God,* ^f was not written for ^f *Rō. 4. 23, 24.* *Abrahams* sake alone, but for all the ^f *Psalm. 105. 6, 20* beleeuers sakes also, that they being indued with such grace as *Abraham* was, might

might assure themselves that God is their speciall friend, and they his.

Parent. What was the example of Iosua?

Paster. *Iosuah* his example is laid forth for our imitation in these words,

Iosua 24. 15. & But as for me and my house, we will serue the Lord. For he hauing made most earnest exhortation to the *Israelites* to feare and serue the Lord in sinceritie and truth, he avoucheth, that though they should generally fall away from God to Idols, yet he and his familie would constantly cleaue vnto the Lord. Which teacheth those Housholders who are inlightned, that they ought to reforme themselves and their houses, but yet thinke themselves excused or do deferre the worke, either because other men, and specially their neighbours and friends doe not goe about the same thing, or because they are afraid of the Reproch to be counted too forward, to acknowledge their errour, and to shake off all these and other their wicked shifts and delays, learning and practising with *Iosua*,
what:

whatsoever other men doe or not doe,
to promote the service of God in
themselues and in the people of their
houses.

Parent. And what is the example
we haue from David?

Pastor. David (a King of great e-
state) did solemnly protest and vow
vnto the Lord, ^h that he would walke ^{h Psal. 101. 2,}
^{2, 6, 7.} within his house with a perfect heart, that
he would see no wicked thing before him,
that his eyes should be upon the faithfull
of the Land that they might dwell with
him, that he that walke in a perfect way
should serue him, that he that wrought
deceit should not dwell within his house,
and that he who told lyes should not tarry
in his sight. By which his course he gi-
ueth a worthy paterne to Housholders,
though neuer so great of place and
worth in the world, to labour the pra-
ctise of godlinesse in their household-
conuersation and gouernment with
vprightnesse & sinceritie of heart, and
to see it likewise practised of all others
(abandoning the froward and deceit-
full) so far as possibly they can procure.

Parent.

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Parent. But many of vs that are poore men and simple persons, as Husbandmen, Labourers, &c. do persuade our selues that the Examples of Abraham who was a Prophet and great Lord or Noble man; of Iosua, a great Captaine, or rather an Empero; and of Dauid, a Prophet and King, doe not belong to vs (illie meane men) for our imitation.

Pastor. I know it to be true which you say, for although the Gospell hath shone very cleare amongst vs, and that so long time, as I verily thinke that scarcely any Nation hath had the like, yet *England* (for the greatest number) is not onely simple but rude, and (for the most part) turneth of all holy examples from their vse. Howbeit, I would these Objectors would consider, that the Precept of God in this behalfe is deliuered generally and indefinitely to all without exception of any, either great or small, noble or vn-noble, rich or poore, Magistrate or Subiect, Landlord or Tenent, Minister

or

or Hearer, as we may easily perceiue
not onely by the words in *Deuterono-*
mie aboue-recited, but also by *Psalm.*
78 vers. 1, 2, 3, 4, 5, 6, &c. Give care, O
my people, to my Law, incline your eares to
the words of my mouth. I will open my
mouth in a parable, I will utter darke
sayings of old, which we haue heard and
knowne, and our fathers haue told vs. We
will not hide them from their children,
showing to the generations to come the
praises of the Lord, and his strength and
his wonderfull workes that he hath done.
For he established a testimonie in Iacob,
and appointed a Law in Israel, which he
commanded our fathers, that they should
make them knowne to their children; That
the generation to come might know them,
euen the children which should be borne,
who should arise and declare them to
their children; That they might see
their hope in God, and not forget the
workes of God, but keepe his comman-
dements, &c. and many other places.
And further, that there are examples
of godly Householders recorded for
our imitation, who haue bin of mea-

Exod. 12. 26.

27.

Ephes. 6. 4.

Deut. 4. 10.

ner

her note for their outward estate in
 Gen. 39. & this life, as ^k *Jacob* when he was a ser-
 30. chap. vant, ^l *Naomi* a poore widow, who sent
 1 *Ruth*, 2. 1, 2, her daughter in law *Ruth* (that was one
 & c. of Christs grand-mothers according to
 his manhood) to glean corne after the
 reapers of *Boaz*, thereby to satisfie
 their present necessities, ^m *Lois* the
 2 *Tim*, 1. 5. grand-mother, and *Eunice* the mo-
 & 3. 15. ther of *Timethie*, ⁿ *Aquila* and *Pris-
 cilla* the tent-maker and his wife,
 2 *Act*, 16. 31, ^o the laylour at *Philippi*, and diuers o-
 32, 33, 34. thers mentioned in the Holy Scrip-
 tures.

Parent. But many of our children
 are so yong and raw, that they can
 learne litle or nothing, and though
 they could learne by heart, yet they
 cannot vnderstand.

Pastor. You are deceiued. For if you
 will dispose your selfe to glorifie the
 Lord with a godly minde, call vpon
 him for his blessing, and vse diligence
 in teaching your children, you shall
 finde (by Gods grace) that they shall
 learne euen so soone as they shall be
 able to speake, and that to begin be-
 time

time is the surest way to make them
vnderstand the soonest, and to further
those that do vnderstand already: And
finally, that the fruit of it will continue
euen in old age, as Solomon saith,
? *Traine up a childe in the way he should* p *Prov. 22. 6.*
go, and when he is old, he will not depart
from it.

Parent. What is ment by training
vp?

Pastor. An instructing or Catechi-
sing ^q by litle and litle, that is, easily and ^q *Esa. 28. 10.*
familiarily, ^r as it were by some small ^r *Dent. 32. 2.*
drops, and not a powring in of hard
doctrine as by *showres*, where you
are directed ^t to vse discretion and ^t *Mark. 4. 33.*
meekenesse in teaching your chil- ^t *Heb. 5. 12, 13.*
dren and euery other ignorant per- ^{14.} ² *Tim. 2.*
son according to their abilitie in hea- ^{15.} ^{24, 25.}
ring?

Parent. What do you vnderstand
by the way he should go?

Pastor. *The way that a child should*
go, is the right manner of leading his
life in the seruice of God, righteously
and honestly in his society with man,
and lawfully in the performance of all
D duties,

Here what the
Prophet Esay
saith. Esai. 55.
1. 3.

dutie,whereof *Godlinesse* is the principall. And this is the lesson I haue euen now laid before you,namely, that *The fittest time to learne the feare of the Lord is while we are yong.* Wherefore those Parents and Housholders are much to blame, who carelesly neglect this first and cheifest care of teaching their people to liue vnto God, who yet passe modestie in caring and vrging them how they should liue vnto the flesh and the world. And do not they, I pray you, confute themselues for saying, it is too early to catechise them when they are yong, seeing they judge it the fittest time to inure them to doe somewhat as soone as they can, and do beat into their heads how to get or saue somewhat, and to forecall for a liuing in time to come? And doe they not practise their vsuall prouerb, *Early sharps will be a thorne*? Except they be such foolish persons as cocker their children with nicenesse, proud raggs, dainty fare,&c, and make them idle drones or worse, whereby they become vnfruitfull for Church or Commonwealth.

wealth, yea oftentimes wasters or rather destroyers of the good gifts of God, which are none of theirs by right, whatsoeuer title they haue to them by humane lawes and conueyance, but indeed belong to the children of God.

Parent. And what is taught, by not departing from it, when he is old?

Pastor. Not onely that what thing is taught in youth, continueth in old age, as we may see on the one side in those, that taste in their age of the good things which they learned in their childhood: as on the other side in them that are brought vp in wickednesse, who cast forth the euill sauour thereof in their gray haire, but also that early instructing profiteth both the vnderstanding and the memorie. And therefore it is for the most part that the elder sort that haue not beene informed in their youth, doe learne loddly (as the common saying is,) and remember badly.

Parent. Seeing then you haue made it plaine, that Parents must teach or

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catechize their childezen in priuate, as also that it is best to begin with them so soone as they are able to speake or learne any thing, I pray you shew me at what particular times and seasons and how often this labour must be bestowed, and in what manner?

Pastor. For the particular times and oftrenesse, *Solomons Rule* (which is generall for all good duties and works of mercy) must be obserued, namely,
Eccles. 11. 6. *In the morning sow thy seede, and in the euening with-hold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.* His meaning is, that we must exercise our goodnes at all times, without ceasing, so far as we can, and so often as conueniently we may. For we must not thinke that God is tyed to man, or that he will blesse our labour when we do it after a tempting manner once in a weeke, twice in a quarter, or but now and then at our faire leasure, as who should say, God must be at our becke, and that the most necessarie grace of saluation is gotten with little ado,

ado, where in the meane space earthly things (which are tranſitorie & ſometimes do vs no good) are not obtained but with great & continuall paines and forecaſt. But we muſt learne to ſerue and waite vpon the Spirit of God for his gracious bleſſing vpon our diligent vſe of the meanes, trying when God will pleaſe to worke by our labour, and taking it for his ſingular fauour and goodnes toward vs, if he will proſper our indeuour at one time or other, or at all times, when we haue conſtantly done our beſt from time to time. And if I may giue my iudgement, the fitteſt and likelielt ſeaſons for your purpoſe; are, euery night and morning, at meales, and vpon ſuch motions of their mindes (whether proceeding of their owne willingneſſe, or ariſing of the manifeſtation of any notable workes of God) as your paines may ſeeme in all reaſon moſt likely to take the deeper impreſſion in their hearts. And for the manner, which as I haue ſhewed muſt be eaſie, plaine and familiar for the benefit of the capa-

Matth. 12. 10. citie, so also it must be ^u cheerefull and pleasant (though not without reuerence and grauitie) thereby to win and hold the affections and to delight.

Parent. In what forme of words do you thinke fit to teach children at the first :

Pastor. In the shortest and pithiest Questions and Answers that can well be deuised, which must be strictly obserued and often repeated. And for want of better, you may vse this following, namely,

*The first A. B. C.
of a Christian
Childe.*

** Mat. 11. 26.
2 John 14. 1.*

7 John 4. 24.

2 Gen. 17. 1.

1 Tim. 1. 17.

Psal. 90. 2.

1 John 5. 7.

Parent. What is your Religion?

Childe. * The Christian Religion.

Parent. In whom do you belecue?

Childe. x In God.

Parent. What is God?

Childe. y God is a Spirit, ² Almighty, ³ without beginning & without ending.

Parent. How many Gods be there?

Childe. ^b Onely one God, but three persons.

Parent. How bee the Persons called?

Childe.

with his Household.

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Childe. ^c The Father, the Sonne, ^c Math. 28. 19.
and the Holy Ghost.

Parent. Who made you?

Childe. ^d God the Father.

^d Heb. 1. 1, 2.

Parent. Who redeemed you?

Childe. ^e God the Sonne.

^e 1 Cor. 1. 30.

Parent. Who sanctifieth and pre-
serueth you?

Childe. ^f God the Holy Ghost.

^f 1 Cor. 16. 11.

Parent. Wherefore did God make,
redeeme, sanctifie and preserue you?

^g 12. 11. Gen.
1. 2.

Childe. ^h To serue him.

^g Deut. 10. 12.

Parent. How will God be serued?

^h 32. 6.

Childe. ⁱ After his will reuealed
in his word.

^h Deut. 29. 29.

Parent. How many parts be there
of the word of God?

Childe. Two partz.

Parent. Which be they?

Childe. ⁱ The Law and the Gos-
pell, otherwise called, the Couenant
of workes and the Couenant of
Grace.

ⁱ Galat. 3. 8, 9.

10, 11, 12, 13.

16, 17, 18.

Rom. 10. 5, 6.

Parent. And what is meete to teach
them in the second place?

D 4

Pastor.

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Pastor. The Lords prayer.

Parent. What next?

Pastor. The Confession of Faith,
otherwise called, *The Creede.*

Parent. And what afterwards?

Pastor. Then you may set vpon the doctrine of the Law contained in the Ten Commandements, which is the first part of this booke of familiar conference that I haue giuen you, and so proceed according to the directions I haue set you downe. *And the Lord*
gine you understanding in all things.

Parent. But I pray you, how must I deale with them who haue beene neglected to be taught in their youth, and are now come to Mens and Womens estate, who also are wont (as you said) to learne lodely and remember badly?

Pastor. You must take the more paines with such to teach them the true meaning and right vse of the Lords prayer, the Creede, and the Ten Commandements, the words whereof they can babble without vnderstanding; as also you must vse the like diligence
 for

for the doctrine of the Sacraments, according to the Conference, or some Catechisme or Treatise made for that purpose.

Parent. It passeth my skill to teach some of them any vnderstanding or profitable vse of that which they confesse in words, and specially such as put a confidence in the *saying* and *rehear*. *A while of sing of the words, as though there* *Opus operantis.* were some secret vertue and efficacie in the words, that of themselves and of the sounding or pronouncing of them do please God, and make them that can and do vtter them to be Christians, as they doe superstitiously suppose.

Pastor. Then I aduise you to follow these two courses, which haue bin found very profitable with such blinde soules.

First, for the vnderstanding and vse of the Creede. *I.*

Secondly, for Application both of the Creede, the Lords prayer, the Ten Commandements, and the Sacraments. *II.*

Parent.

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Parent. What is your course to convey the vnderstanding and vse of the Creede vnto an ignorant soule, that can say the words without sense in himselfe?

Pastor. Prouided alwayes that you humbly beseech God to blesse your labour, and likewise that you deale kindly and louingly with such a one, you must vse to reason with him or her (suppose it be your seruant or any other) in as familiar and plaine manner as you can, to this effect,

*The forme of
instructing such
ignorant soules
as are of ripe
age.*

Householder. In whom doe you beleeue?

Servant. In God.

Householder. What is God?

Servant. The Father Almighty.

Householder. How do you know that God is almighty?

Servant. Because he is the maker of heauen and earth.

Householder. In whom do you beleeue besides the Father?

Servant. In Iesus Christ.

Householder. Who is Iesus Christ?

Servant.

with his Household.

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Servant. The Fathers onely Son
and our Lord.

Householder. What meane you by,
Our Lord?

Servant. That he is our Redēmer
and Gouvernor.

Householder. How came Christ to
be so?

Servant. He was conceived by the
Holy Ghost and borne of the Virgin
Marie.

Householder. What did he for vs as
he is our Lord?

Servant. He suffered for vs vnder
Ponce Pilate.

Householder. Who was Ponce Pilate?

Servant. He was a Iudge that
condemned Christ to death.

Householder. To what kinde of death
did Pilate condemne our Sauour
Christ?

Servant. To be crucified.

Householder. What is that?

Servant. Hee was lifted vp to a
Crosse of wood, and nailed vpon it
with nailes*.

Householder. How long was he cru-
cified?

Servant.

* This crucify-
ing was in these
times among the
Iewes a most
shamefull exe-
cution of Male-
factors, such as
Hanging vpon
the Gallies is
now amongst
vs.

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Servant. Till he was dead.

Householder. Wherefore was Christ willing to suffer so shamefull a death?

Servant. For to save vs from Hell, which we deserved for our sin.

Householder. What did they with Christ when he was dead?

Servant. They buried his bodie in a Tombe.

Householder. How long did it lye buried in the Tombe?

Servant. Untill the third day.

Householder. What did Christ then?

Servant. He rose againe from the dead, and so liued and walked vpon the earth againe.

Householder. What did hee afterwards?

Servant. After forty dayes he ascended into Heauen, that is, He went vp into Heauen.

Householder. What doth our Saviour in Heauen?

Servant. He sitteth at the right hand of God the Father Almighty.

Householder. What is the meaning of that?

Servant.

Servant. He is the great King that
raigneth ouer vs all.

Householder. How long shall Christ
raigne so?

Servant. Till the day of Iudgement.

Householder. What shall he do then?

Servant. He shall come againe to
iudge both the quicke and the dead.

Householder. Who are the quicke?

Servant. They that shall be then
found aliue vpon the earth.

Householder. And what dead persons
shall he then iudge?

Servant. All that haue bene dead
before that day.

Householder. In whom doe you be-
leeue else, besides the Father and the
Sonne?

Servant. In the Holy Ghost.

Householder. What? Are the Father,
the Sonne, and the Holy Ghost, three
Gods?

Servant. No, Three persons, but
one God.

Householder. Doth no body beleeue
thus, but onely you?

Servant

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Servant. Yes, the Holy Catholike Church.

Householder. Who are that Church?

Servant. The Saints that dwell vpon earth.

Householder. Why do you call the Saints on earth, Holy?

Servant. Because they are made holy in Christ by Faith and a New life.

Householder. Why do you call the Saints or Church of God vpon earth, Catholike?

Servant. Because they are vniuersally scattered ouer all the world.

Householder. What haue they among themselves?

Servant. A speciall Communion or Fellowship of Loue one with another.

Householder. What benefits doth God by his Holy Spirit bestow vpon these his beleeuing and penitent people, for his Sonne Iesus Christs sake.

Servant. Forgaueness of their sins, the resurrection of their bodies, and the life everlasting.

Parent.

Parent. And what is your other course for application of the Creede, the Lords Prayer, the Ten Commandements, and the Sacraments, vnto the capacitie and vse of such ignorant persons?

Pastor. Whatsoever you shall learne in the preaching of the word, or in the daily reading thereof, that may informe such simple persons in any of those things, you must acquaint them with it, fitting it for manner of speech and words to their abilitie. And so for all the workes of God, his benefits and strokes, you must apply them to their estate, declare vnto them their great & manifold necessitie of sauing grace, and alwayes haue recourse vnto such things as they can say in the Creede, the Lords Prayer, the Ten Commandements * &c. And withall incourage them both to answer your questions, and to inquire boldly, and cheerefully of you what they thinke good, or do make any doubt of.

** How euer you doe, you must labour to inform and settle them, on the one side, in the vse of the Law discouering sinne and denouncing the curse of damnation, and on the other side, in the comforts of the Gospell giuing grace by Iesus Christ, and assuring the beleeuers and penitents of eternall salvation.*

Parent. I trust the Lord will make me mindfull to vse these good helps which

which you haue sought out, and fitted for such purposes, as neede shall require. But I haue a great desire to looke into the substance of the Booke that you haue giuen me, where I hope to finde directions and furtherance for my selfe and those that are better able to learne and practise, than either children or such ignorant persons as we haue last spoken of.

Pastor. I doubt not but you shall gaine somewhat by that which hath passed betwixt you & me already since we met together; albeit indeed the greatest vse be of the points of Religion, which are handled in the Booke that I haue deliuered vnto you. But
 1 Cor. 3. 7. because *neither he that planteth is any thing, nor he that watereth, but God that giveth the increase*, therefore you must not presume vpon your own strength, resolution and diligence in vsing this or any other Meane of Grace, neither can you make a right conscience of your promise and dutie to bestow your caretull endeouour in following any good directions, nor looke for any blessing

blesſing of God at all vpon your paines, vnleſſe you ſhall make ſpeciall prayer vnto him. For which cauſes I haue framed you one ſhort forme of prayer to be vſed by you, during your infirmities at ſuch times as you ſhall ſet your ſelfe in any ſpeciall manner, to learne or teach by heart any part of the booke, when you begin, and I haue copied out one of *S. Pauls* prayers (with ſome ſmall addition thereto) for the concluſion of your labour. The former is placed in the forefront of the conference, and the latter in the end of all.

Parent. How much am I and ſuch weaklings as I, bound to praiſe God for your Loue and Paines, who haue ſo carefully provided fit helps for our guidance in our great weaknes, ^{in that} *we may goe on to perfection*, if we be not very retchleſſe! *m Heb. 6. 1.*

Pastor. Beware then you bee not retchleſſe. Remember Gods promiſe, that ^a if you will ſecke, you ſhall finde; ⁿ *Luk. 11. 9, 10.* ^e and the Lord will be neere vnto you, if ^o *Pſal. 145. 18.* you will call vpon him in truth; yea *Pſal. 145. 2.*

E

you,

1 Chr. 16. 9. you, while you be with him, & for the eyes
 of the Lord run to and fro throughout the
 whole earth, to see how himselfe strong in the
 behalfe of them whose heart is perfect to-
 ward him. Who euer sought the Lord
 in holinesse, and failed of sauing grace,
 or of any necessitie comfort or succor?
 2. Zak. 11. 13. Who hath truly desired the Holy Spirit,
 and our heauenly Father hath not giuen
 him? Debate the matter with your
 selfe; Hath God intrusted you with
 soules, putting them vnder your hands,
 yea and made you instruments to be-
 get soules (the noblest creatures in
 earth) and will you be carelesse of
 their eternall saluation? Hath God
 honoured you with them, and will you
 not honour God by them? Or, will
 you teeme to teach them to honour
 God, and will not your selfe honour
 God with and amongst them? Do you
 looke that they should learne the word
 of God at your mouth, and will you
 not guide them by your owne conuer-
 sation? Will you not commend them
 vnto them by the liuely and constant
 practise of your example, which they
 may

may imitate vnto eternall life? What delight, I pray you, hath the Lord in you, that content your selues to receiue honour and obedience at your peoples hands, and seeke not the honour that cometh from God onely? And what can all your earthly meanes aduantage them, when they want the true treasure? For, cast the eye of your minde, vpon that base esteeme, which the supreme God (the Possessor of Heauen & Earth) hath of that *Houſe-holler* & his people, that are prophane and careleſſe of true pietie, and vpon that his moſt fearefull curſe inflicted, and to be inflicted on the impenitent and obdurate in their Sinne, though they ſeeme for the preſent to be in neuer ſo great ſafegard and flourishing proſperitie; which curſe they cannot any waies eſcape, but by timely repentance and conuerſion vnto God. For as *Zophar* ſaith, * *He ſhall ſtir from the iron weapon, and the bowe of ſteele ſhall ſtrike him through. It is drawne and cometh out of the bodie, yea the glistening ſword cometh out of his gall, terrours*

1 John 5. 44.

11 Mat. 16. 26.

* Job. 20. 24,
25, 26, 27, 28,
29.

are upon him. All darknes shall be hid in
 * That is, The his secret places: a fire not blowne shall
 vengeance of consume him. It shall goe ill with him that
 God is apt and is left in his tabernacle. The heauen shall
 prone to seize reueale his iniquitie, and the earth shall
 upon him as rise up against him. The increase of his
 upon its proper house shall depart, and his goods shall flon
 and right sub- away in the day of his wrath. This is the
 127. A meta- portion of a wicked man from God, and the
 glori taken from Heritage appointed vnto him by God. Yea
 such matter as come, dry straw, and though (as Iob sheweth) * their seed
 &c. which be- ing put into the seemeth to be establisshed in their sight with
 fire, needs no them, and their of- spring before their eyes.
 blowing as Their houses are safe from feare, neither is
 greene wood the rod of God upon them. Their Bull gen-
 10th, but taketh the rod of God upon them. Their Bull gen-
 fire and flame dreteth and faileth not, their Cow calueth
 straight-waies. and casteth not her calfe. They send forth
 10b. 21. 14, their little ones like a flocke, and their
 15, 16, 17, 18, children dance. They take the tim-
 19, 20, 21. brell and harpe, and rtioyce at the sound
 of the Organe. They spend their dayes in
 wealth, Yet in a moment goe downe to the
 grane: Therefore they say vnto God, De-
 part from vs, for we desire not the know-
 ledge of thy wayes. What is the Almighty
 that we should serue him, and what profit
 should we haue, if we pray vnto him? L

the

their good is not in their hand. The counsell of the wicked is far from me. How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrowes in his anger. They are as stubble before the winde, and as chaffe that the storme carrieth away. God layeth up his iniquitie for his children: he rewardeth him and he shall know it, His eyes shall see his destruction, and he shall drinke of the wrath of the Almighty. What pleasure then hath he in his house after him, when the number of his moneths is cut of in the midst? Wherefore it is your wisdom to forecast what sufficient answer you shall be able to make vnto the Great Iudge at that day, when he will demand, Give an account of thy stewardship, for thou must be no longer steward. Luk. 16. 2.

Parent. But it is a lamentable thing to see how most folkes do reject all this counsell of God which you haue stood vpon, as needlesse, fantastick, new and vpstart.

Pastor. The obiection, (or rather blasphemous slander) that it is need-

lesse, and fantastlicall, bath bin sufficiently confuted by the Holy Scriptures, as you haue heard already. The same we may say for their shamelesse censure, that it is new and vpsstart. For besides that the Lord himselfe in his holy word doth call vpon vs to *aske for the old wayes or pathes, where is the good way, and to walke therein*, assuring vs that *we shall finde rest for our soules*, *lee. 6, 16.* the godly Fathers in all ages haue cryed vnto the people for the same thing: And amongst those that haue laboured in the Church of God since Christ, we may read many worthy testimonies to this purpose, of which I will onely acquaint you with the graue and memorable speech of

* Chrysost. in Chrysostome in his second Sermon vpon IOHN: * *I iudge it very necessary (saith he) to admonish and exhort you that you would continue in the minde you are now in, and not onely in this assembly but at home also you would osentim speak, reason, and inquire of these things too and fro, one with another (bringing a* *from*

some) the husband with the wife and the quæ vir cum
 father with the child. And let none object uxore, pater cum
 to me, that children ought not to be busied filijs, pater cum
 herein. For they haue neede not onely to his frequent,
 intend these admonitions, but also to giue & viro cur. &
 themselves to nothing else. And after & suum & ferant
 wards, Do you not deservedly prouoke the sententiam, re-
 wrath of God against your selues, seeing linq. probasti
 you take certaine times and vse diligent sinem hanc &
 care for other matters, but count it trou- pulcherrimū in-
 ble some and unseasonable to exercise your tudium. Nee
 children in the learning of Gods matters? nūc quissiam
 These things ought not to be so, as you doe, dicat, pueris in
 my most beloued brethren. Verily this age his occupatiō non
 (of childhond) standeth in great nēe enim tantum o-
 of these admonitions. For it is tender and pus est, ut his
 quickly sucketh in whatsoever is instilled vacent admi-
 into it, and what it heareth, it receiveth nūmbus, verum
 and like as waxe taketh the impressiō of animi soli. And
 afterwards:

a seale, so childrens mindes doe in hearing. Nonne in De-
 Moreover their manner of life consisteth in eis meritū
 much in hearing, and they are of that qua- propterea, cum
 lity. certo impreg-
 diligenti curā adhibet in disciplinam rerum d. Et inā pueris, necesse
 molestū in temp. si vñq. ducit? Nō sic, non sic, inq. n. si ita dila-
 tissimi. Hæc profecto aras his maximè admonitiōibus inuocet. Tene-
 est & citō quæ ei instillantur, imbibit. Et audita accipit, tanquā si illo
 auditus cere, hoc est, puerorū animū, impr. ss. Treueren & vlla dno

de auditu est, & litie for the most part, that they may easily
in ipsis ferre in- be bowed either to vertue or vice. If any
ann, ut vel ad then would waine them from their cradles,
mentem vel ad as it were from the entry of vices vnto the
mentis facili pos- way of ver:ue, he may settle them in a cer-
se desistere. Si taine habit and nature of lining well, from
quis igitur eos whence they shall not easily fal back of their
ad ipsis incuna- owne accord vnto any very bad courser,
bula & quasi sitthens by such vsage they are allured vnto
mentum vesti- vertue from their tender age. And
bula ad vpon Matthem in Sermon 5. he exhor-
mentis abstra- teth Housholders to call to remem-
beret, in habitu brance and to repeat Sermons (newly
quodā & natu- heard vpon the weeke day) with their
ra recte vimenat familie at home, before they do busie
est confirmaret, themselues with other matters. Now
neq; sponte sua then, you must not be discouraged by
facile in deterio- any such reprochfull termes, from
ra prelab. ren- seeking and setting forth the sweet & fa-
tur, cum cius- uour of the knowledg of God in your
modi a tenuis place and calling; for Satan is euer
ad virtutem eis wont ² to labor the hindrance of Gods
ad. ceret. &c. word by the ^a vngodly speeches of
¹ 2 Cor. 2. 14. foolish and malicious persons, as by all
² 1 Thess. 2. 18. other meanes he can vse, whom ^b you
³ 1 Ind. ver. 14, must resist by Faith, Prayer, Wisdome
⁴ 15, 16, 17, 18. and Diligence in all holy meanes vnto
⁵ 1 Pet. 5. 9. the
⁶ 1 Ps. 6. 10, 11.
⁷ Ec. 10. 21.
⁸ 1 Thess. 3. 1, 2.
⁹ 2 Cor. 2. 11.

the vttermost of your power, and then surely the Lord will bruisse him vnder Rem. 16. 20. your feete shortly.

To conclude, I require you^e before ^{c 2 Tim. 4. 1.} God and the Lord Iesus Christ, who shall iudge the quicke and dead at his appearing & in his kingdom, that you neither neglect the publike preaching of his word,^d nor the tryall of doctrine ^{d Act. 17. 11.} by the holy Scriptures: nor yet the pri-
^{* For their}uate reading of the same, vnder pre-
^{raunesse sake,}sence of vsing this or any other good
^{you may ap-}Bookes whatsoeuer. For *the holy Bible* ^{point ecli of}
^{them by name}is the Booke of Bookes, whereof I would
^{some short and}wish you to read one Chapter at the
^{piety sentence}least euery worke-day morning, and to
^{out of the Chap-}cause your folkes (euery one both
^{ter as soone as}great and small) leuerally to reader
^{in the morning,}you a sentence thereof in the euening
^{and wish them}before you go to prayers with them,
^{to thinke of it}* remembring that they are^e blessed
^{in the day time,}who exercise themselves in Gods Law both
^{that so they may}day and night, to do thereafter. And
^{account of it the}I commend you to God and to the
^{more easily in}word of his grace, which is able to
^{the euening,}build you vp, and to giue you an inhe-
^{e Psal. 1. 2.}ritance among all them which are fan-
^{Deut. 5. 32, 33.}
^{f Act. 20. 32.}ctified.

Philip. 1. 9, 10, 11. *Justified.* And I pray God that your
 loue may abound yet more and more
 in knowledge and in all iudgement,
 that you may approve things that are
 excellent, that you may be sincere and
 without offence till the day of Christ,
 being filled with the fruits of righte-
 ousnes, which are by Iesus Christ vnto
 the glory and praise of God.

Parent. *Amen.*

Pastor. So I leaue you to your

Booke: *h Cor. 13. 11. Farewell.*

1 Thess. 3. 16. Parent. *The Lord be with you.*

THE

THE COUNTRY- MAN WITH HIS HOVSHOLD.

—————

A Forme of Prayer before Conference.

Parent: **T**each vs, O Lord, by thy
most holy Spirit, we
heartily pray thee, that wee may
know Thee, thy Law, thy Gospell,
our selues, our sinnes, and duties
aright, and that we may put all to
good vse, namely to the glory of thy
blessed Name, to the further humilia-
tion, sanctification and true comfort
of our owne Soules and Bodies, and
to the edification and profit of our
Neighbours, through thy onely Son
Christ Iesus our Lord and Saviour.

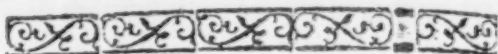
Childe.

Servant.

Scholler.

} Amen.

THE



8. THE FIRST PART.

*Concerning the Law, or Covenant of
Workes.*

Parent. **W**Hat is the voice of the
Law or Covenant of
workes?

Child. ^aDo this and thou shalt
live for ever.

^a Rom. 10. 5.
with ^b Mat. 19. line
16, 17. Parent. Which is the Summe of the
Law?

Child. ^bThe ten Commande-
ments.

^c Exod. 20. 1,
^d Deut. 5. 1,
^e 3. 3. &c. Parent. Say them.

Child. ^cGod spake all these words,
saying:

^{vers. 2.} I. I am the Lord thy God, which
haue brought thee out of the Land of
Egypt, out of the house of bondage.

^{vers. 3.} Thou shalt haue no other Gods be-
fore me.

^{vers. 4.} II. Thou shalt not make unto thee
any graven Image, or any likenesse
of any thing that is in Heauen above,
or that is in the Earth beneath, or
that

that is in the water vnder the earth.
Thou shalt not bow downe thy selfe *vers. 5.*
to them, nor serue them: For I the
Lord thy God am a iealous God, vi-
siting the iniquitie of the Fathers
vpon the children, vnto the third and *vers. 6.*
fourth generation of them that hate
me, and shewing mercy vnto thou-
sands of them that loue me and keepe
my commandements.

III. Thou shalt not take the name *vers. 7.*
of the Lord thy God in vaine: for the
Lord will not hold him guiltlesse, that
taketh his name in vaine.

IV. Remember the Sabbath day, *vers. 8.*
to keepe it holy. Six daies shalt thou *vers. 9.*
labour and do all thy worke, But the *vers. 10.*
seuenth day is the Sabbath of the
Lord thy God; In it thou shalt not
do any worke, thou, nor thy sonne,
nor thy daughter, thy man-seruant,
nor thy maid-seruant, nor thy cattell,
nor thy stranger that is within thy
gates: For in six daies the Lord made *vers. 11.*
heauen and earth, the sea and all that
in them is, and rested the seuenth day;
wherefoze the Lord blessed the Sab-
bath

bath day and halloved it.

vers. 12.

V. Honour thy father and thy mother, that thy dates may be long, upon the Land, which the Lord thy God giueth thee.

vers. 13.

VI. Thou shalt not kill.

vers. 14.

VII. Thou shalt not commit adultery.

vers. 15.

VIII. Thou shalt not steale.

vers. 16.

IX. Thou shalt not beare false witness against thy Neighbour.

vers. 17.

X. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ore, nor his assie, nor any thing that is thy neighbours.

Parent. But the Papists do not diuide the Commandements thus; some of them dashing the second quite out of the Text, and others adioyning it to the first, and so making the first and second both one: and therefore both sorts of them are forced to diuide the tenth Commandement (as we reckon it) into two, thereby to make vp the number of ten, counting the first member

ber of the tenth for the ninth, and all the other members remaining, for the tenth.

Pastor. They do so indeed. But they are confuted by good and apparent reason. For,

First, they that quite dash out the second out of the text of the ten Commandements, are flatly impious, because they goe about to abrogate and destroy that which God would haue continued for the guidance of his people vnto the end of the world, seeing at his appointment, *Moses* wrote it in the Tables of stone, as well as all the rest. And the reason of this their sacrilege, is vile and abominable, euen to hide their manifold Idolatry, Imagery, and other wretched inuentions in the worship of God, which they see cleerely condemned in the second commandement.

d Ps. 119. 126.

22.

Secondly, they that adjoyne the second to the first, as a part thereof, do not consider how God himselfe by his Spirit of wisdom hath noted the diuersitie of the matter throughout all the

the ten, in such sort, that every severall commandement hath *one principall verbe*, wherein the greatest force of the commandement doth consist, as in a word that beareth the sway throughout all that precept, or prohibition where it is placed, in the very forefront or neere vnto it, as in the Originall tongue is plaine to the judicious and learned. For there are ten severall verbes (for ech commandement one) whereupon the matter and drift of ech commandement doth chiefly depend. Now the verbe of the second, doth manifestly differ from the verbe of the first, according to the diuers matter thereof: for the first imposeth vpon our soules, that the true God onely must be our God, and thereby excludeth all false Gods or Idols; but the second requireth vs, to take and vse such outward worship onely of the true God, which he himselfe hath prescribed, and forbiddeth to *Make* or vse any other outward worship of himselfe, and all outward worship or approbation of any false God or Idoll.

all. And as for the verbe of the ninth and tenth Commandements. (as they diuide) it is but one, as the matter is but one, to wit, that we should not *Couet*, meaning with an euill concupiscence, although the things forbidden to be coueted are diuers, as our *neighbours house, wife, seruant, &c.* and therefore it is but one Commandement. And it is to be noted, that by their manner of diuiding, they might make so many seuerall Commandements, as there be seuerall things forbidden to be coueted; which were absurd. The truth then is that the grosser and more sensible breach of all the particular members mentioned in the tenth Commandement, are forbidden in the five Commandements going next before, and the Lord maketh a Collection of them all together, as touching the first hatching and breeding (of those grosser breaches) in our wretched concupiscence, and condemneth it wholly, and apart, by it selfe in this one Commandement, which he hath in most conuenient sort put in the last

F

place.

place. All which being indifferently weighed, we may not vnfitly say, as our Sauour in a case not much vnlike, *What God hath ioyned together, let no man put asunder.* And this that I haue said is confirmed by the Repetition that *Moses* maketh of the Ten Commandements in *Deuteronimus*, where the neighbours wife is specified before his house, which at the giuing of the Law recorded in *Exodus* was otherwise. Vndoubtedly, it was to teach vs to referre them both, together with the members that follow, vnto one chiefe head or commandement: If it were not so, there might bee giuen an occasion of doubting, which were the ninth commandement, and which the tenth, but now by our diuision all such occasion is preuented.

Servant. What are those words God spake all these words, saying?

Scholler. They are a Preface to all the Commandements following.

Servant. What lesson doe they teach?

Scholler.

Scholler. ^h Because God himselfe ^h *Deut. 5. 22.*
deliuered all the commandements &c.
with his owne holy mouth, that there-
fore it concerneth mee to learne and
keepe them.

Parent. How are the Commande-
ments diuided?

Childe, ⁱ Into two Tables. *i* *Deut. 10. 1, 2,*

Parent. What doth the first table &c.
containe?

Childe. ^k My duty towards God ^k *Math. 22. 36,*
in the foure first commandements. *37, 38, 39, 40.*

Servant. What is common to these
foure?

Scholler. Euery one of them haue
seuerall reasons added, which in the
first commandement goeth before,
and in the other three doe come after.

Servant. Which is the Reason of the
first commandement?

Scholler. I am the Lord thy God,
which haue brought thee out of the
land of Egypt, out of the house of
bondage.

Servant. What doth it principally
and generally teach?

Scholler. ^l Because God is the &c. *l* *Deut. 6. 4, 5,*

Lord my God, the author of all good gifts and blessings, and the only Saviour and deliverer of his people, that therefore I am bound to serve him with all my hart.

Parent. Which is the first commandment it selfe?

Child. Thou shalt haue no other Gods before me.

Parent. What doth the first commandment injoyne?

Child. ^m The inward worship of the true God alone, which is both to know him, and also to feare, loue and trust in him, and in nothing else.

^m 1 Chron. 28.

9

Pro. 3. 5.

Parent. Which is the second commandment?

Child. Thou shalt not make vnto thee any grauen Image, or any likeness of any thing, that is in heauen above, or that is in the earth beneath, or that is in the water vnder the earth: Thou shalt not bow downe thy selfe to them nor serve them.

^m Deut. 12. 30.

31, 32.

Math. 15. 9.

Parent. What doth the second commandment enjoyne?

Child. ⁿ The outward worship of the

the true God only, according to his appointment set downe in the holy Scriptures.

Servant. Which is the reason of the second commandment?

Scholler. For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate me, and shewing mercy unto thousands of them that love me and keepe my commandments.

Servant. What doth it teach?

Scholler. ° That God being jealous of his owne worship, is greatly displeased with all those that do worship him in a false manner, as the speciall haters of his name; but that he boughsated singular mercy to all them that doe maintaine his pure worship, accounting them his speciall louers.

o Psal. 44. 21.
o 106. 36, 37.
2 Chron. 19. 2.

Parent. Why doth the Lord speake so particularly, both of the transgressors of this commandment, as though he had no other *Haters* but they, and also of the followers of his true worship,

Part. I. The Country-man

ship, as though he had no other *Louers* but they, seeing it is often and plainly shewed in the Scriptures, that all the wicked for their transgressing other commandements, as well as this, are censured to be his *Haters* or *Enemies*, and all the righteous hauing respect to other commandements as well as to this, are esteemed to be his *Friends* or *Louers*.

Pastor. For two causes. First, the Lord would preuent mans erroneous conceipt concerning this commandment aboue all the rest, for man is not only *P* exceedingly prone to Idolatrie, Wil-worship and Superstition through the corruption of his nature, but also his blinde and deceitfull heart, *q* peruerfely iudgeth the follower of Gods true worship to be Gods speciall *E*neemie, and *r* confidently beareth him selfe and others in hand, that by his false worshipping he doth highly please God.

Secondly, *f* Idolatrie is a notable breach of Gods couenant, *t* whence it is that God abhorreth both Idolaters

Exo. 32. 7. 8.

Lum. 15. 39.

Dent. 31. 16. 29.

Esai. 2. 8. 9.

Gal. 5. 16.

17. &c.

2 King. 18. 22.

25.

1 Iud. 17. 4. 5.

10. 12. 13.

Iere. 44. 15. 16.

17. 18.

1 Dent. 4. 23.

24. with

Exod. 32. 19.

1 Ezek. 16. *

Hos. 1. 2 & 2. 1.

2. 3. 4. 5.

and their Progenie continuing in this sinne, as a jealous husband lotheth his whorish wife, and her children, ^u but he ^u Gen. 17. 7.
embraceth with his loue the true wor- ¹ Cor. 11. 2, 3.
shippers, and their seed keeping coue-
nant with God, as the husband doth
his chaste wife and her children.

Parent. Which is the third com-
mandement?

Child. Thou shalt not take the
name of thy Lord thy God in vaine.

Parent. What doth the third com-
mandement injoyne?

Child. * To auoyde all dishonour * 1 Tim. 6. 1.
ring and abusing of Gods name, in
his titles, words and workes.

Servant. Which is the reason of the
third commandement?

Scholler. For the Lord will not
hold him guiltlesse that taketh his
name in vaine.

Servant. What doth it teach?

Scholler. * That God will certain- ^x Zach. 5. 4.
ly punish that person in fearfull man- ¹ Lam. 5. 12.
ner, who dishonoureth his holy name
either in word or deede.

Parent. Which is the fourth com-
mandement? F 4

Child.

Part. I. The Country-man

Childe. Remember the Sabbath day, to keepe it holy; Sixe daies shalt thou labour and doe all thy worke; But the seauenth day is the Sabbath of the Lord thy God, in it thou shalt not doe any worke, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates.

Parent. What doth the fourth commandement injoyne?

Child. *Gen. 2. 2, 3.* To separate our selues
Exod. 20. 7. &c. and our people vpon the Lords day
1 Cor. 16. 1. from all other exercises, to the service
1 Chron. 13. 21. and worship of God alone.
Esa. 58. 13. 14.

Apo. 1. 10.

Servant. VVhat is the reason of the fourth commandement?

Scholler. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seauenth day; wherefoze the Lord blessed the sabbath day and hallowed it.

Servant. VVhat doth it teach?

Gen. 2. 2, 3.

Exod. 16. 23.

24. 25, 26, 27.

30.

Scholler. *2* Because God himselfe, hauing made all things in sixe dayes, both rested the seauenth from creating any

any more, and also sanctified the Sabbath for the use of his worship, wee are bound to imitate his example in keeping of the Lords day, assuring our selues that it is the way to true blessednesse.

Parent. VVhat doth the second table containe?

Child. ^a My dutie to man in the ^a *Math. 22.*
 five last commandements, ^b whereof ^{39, 40.}
 the first is with promise. ^b *Eph. 6.2.*

Parent. Which is the fifth commandement, being the first of the second table?

Child. Honour thy Father and thy Mother.

Parent. VVhat doth the fifth commandement inioyne?

Child. ^c All speciall duties to man, ^c *1 Tim. 6.1.*
 in regard of his and our speciall calling and degree, whether Superiours, Inferiours or Equalls. ¹ *Pet. 3.7.*

Parent. VVhich is the Promise?

Child. That thy daies may bee long vpon the Land, which the Lord thy God giueth thee.

Parent. VVhat doth it teach?

Child.

d Iere. 35. 19.
with 1 King.
14. 12. 13.

Child. ^d That if I make conscience of this Commandement, my life shall be happie vpon the earth.

Parent. Which is the sixth commandement?

Child. Thou shalt not kill.

Parent. What doth the sixth commandement injoyne?

e Math. 5. 22.
23. 33. 8.

Child. ^e All duties to man in respect of his person, and that both to body and soule.

Parent. Which is the seauenth commandement?

Child. Thou shalt not commit adultery.

Parent. What doth the seauenth commandement injoyne?

f Math. 5. 27.
28.

1 Thes. 4. 4. 5.

Child. ^f All duties to man in respect of Chastitie.

Parent. Which is the eight commandement?

Child. Thou shalt not steale.

Parent. What doth the eight commandement injoyne?

g Ephes. 4. 28.

Child. ^g All duties to man in respect of his goods and maintenance.

h 1 Tim. 6. 10. 11

Parent. Which is the ninth commandement?

Child.

Child. Thou shalt not beare false
witness against thy Neighbour.

Parent. What doth the ninth
Commandement injoyne?

Child. ^h All duties to man in re-
spect of his good name.

^h *Matth. 7. 1.*
Esa. 5. 20.
1 Pet. 2. 23.

Parent. Which is the tenth Com-
mandement?

Child. Thou shalt not couet thy
neighbours house, thou shalt not co-
uet thy neighbors wife, nor his man-
servant, nor his maid servant, nor
his ore nor his asse, nor any thing that
is thy neighbors.

Parent. What doth the tenth Com-
mandement injoyne?

Child. ⁱ To keepe my heart pure
from all sinfull motions, yea though
I do not consent unto them.

ⁱ *Rom. 7. 7.*
Iam. 1. 14.

Parent. What obedience doth God
require at your hands to all these his
Commandements?

Child. ^k Perfect and continuall
obedience both of soule and bodie
wholly, and of all the powers and
members of the same.

^k *Deut. 26. 16.*
27. 26.
Jam. 2. 10.
Rom. 6. 13, 16,
19.

Parent. Can you keepe Gods
Com-

Commandments perfectly and continually?

1 Genes. 6. 5.

Psal. 143. 2.

Rom. 7. 23.

Child. ¹ No, not in the least point; yea and though I doe my bittermost endeavour, yet I breake them every day in thought, word and deed.

Parent. What doe you call every breach of Gods Law, yea if it be no more but the least want of that which the Law requireth?

m 1 John 3. 4.

& 5. 17.

Gal. 3. 10.

Rom. 7. 7.

Child. ^m Sinne.

Parent. How commeth it to passe that you are so disobedient to Gods Law?

m Rom. 5. 12,

14. & 6.

Child. ⁿ By reason of the corruption of my nature, which came vpon all mankind through the fall of our first Parents.

Parent. Shew me how every part of man is corrupted with sinne.

1 Cor. 2. 14.

Child. First, ^o the mind is blinded with ignorance.

2 Tit. 1. 15.

1. 15. 16.

Gal. 5. 14.

Secondly, ^p the conscience is defiled either with false excuses or græuous terrours.

Thirdly, ^q the will and affections do onely lust after euill, but auoide good.

Fourthly, * the members of the *Rom. 6. 19.*
bodie do outwardly execute the sinne
of the soule.

Parent. What punishment hath God
threathned in his Law, vnto euery
sinner.

Child. His curse, which is all *Gal. 3. 10.*
miserie both spirituall and corporall *Dent. 28. 25,*
in this world, and eternall condemna- *16, &c.*
tion in the world to come.

Parent. By what meanes are you
taught how to escape the curse of God,
which you deserue for your sins?

Child. * Onely by the Gospell *2: 1er. 31. 31,*
Covenant of grace. *32, 33, 34.*

Parent. Wherefore then was the *Act. 13. 38, 39.*
Law giuen?

Child. For two causes.

Parent. Which is the first?

Child. * To terrifie vs and make *Gal. 3. 17, 18,*
vs seeke Christ. *19, 20, 21, 22,*

Parent. Which is the second? *23, 24.*

Child. * To be a continuall rule * *Math. 5. 17,*
and direction for a godly life, as soone *&c.*
as we beleue in Christ.

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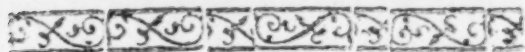
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THE SECOND PART.

*Concerning the Gospell or Couenant of
Grace.*

Parents. **W**Hat is the voice of the
Gospell or Couenant
of Grace?

Child. ^a Belæue on the Lord Iesus ^a *Act. 16. 31.*
Christ, and thou shalt be saued.

Parent. How many things are to be
considered in Christ?

Child. ^b Two, his Person and his ^b *Iohn 1. 14.*
Office. *Luk. 4. 18; 19.*

Parent. Whereof consisteth his
Person?

Child. ^c Of two natures, for he is ^c *Rom. 1. 3, 4.*
both God and Man.

Parent. Why must he be God?

Child. ^d That he might be able to ^d *1 Thess. 1. 10.*
sustaine Gods wrath, which was due *Heb. 9. 12.*
to vs for our sins, and that he might *1 Sam. 2. 25.*
merit for vs.

Parent. Which person of the Tri-
nitie is Iesus Christ according to his
Godhead?

e John 3. 16,

Child. e The second person, name

34. 35. ly, the Sonne of God.

Parent. Why must hee be Man also?

f Heb. 2. 16.

Child. f That he might be fit to satisfie for man that had sinned.

Parent. What is his Office?

g Joh 14. 6.

Child. g He is the onely Mediator betwene God and vs, for our reconciliation vnto him.

h Tim. 2. 5.

Parent. How many parts be there of his Mediation?

i Act. 3. 23.

Child. h Thre, for he is the Prophet, the Priest, and the King of his Church.

k Heb. 7. 23.

l Gal. 1. 10. 2. 3.

Parent. What is Christs Church?

m Ephes. 1. 4, 5,

n 13. 23.

o Reuel. 17. 14.

p John 17. 6, 14,

q 25. 16.

Child. i All Gods chosen people called out of the sinfull fellowship of the world and beloning in Christ.

Parent. How is Christ the Prophet of his Church?

r Hebr. 1. 1.

s John 15. 15.

t Luk. 10. 16.

u Math. 10. 40.

v 28. 19, 20.

w Act. 20. 20, 27.

Child. k In teaching vs the whole will of God, both in his owne person when he was vpon the earth, and also by his Ministers from the beginning of the world vnto the end thereof.

Parent. How is he the Priest of his Church?

Child

Child. ¹ By working the merit of ¹ *Rom. 8. 32.*
our Redemption, and by making In- ^{33. 34.}
tercession for vs.

Parent. How hath Christ wrought
the merit of our Redemption?

Child. ^m Both by his sufferings, ^m *Phil. 2. 8.*
especially his precious death, and also
by his holy life.

Parent. How was Christ our Priest
by his sufferings, and especially by his
precious death?

Child. ⁿ He suffered in soule and ⁿ *Matt. 26. &*
bodie, yea vnto separation, whatso- ^{27. chapters.}
euer we should haue suffered, so sacrifi-
cing himselfe for vs.

Parent. What did he merit for vs
by such his sufferings?

Child. ^o The taking away of our ^o *Iohn 1. 29.*
sinnes, and of all punishment due to *Esai. 53. 5, 6.*
vs for the same. *Coloss. 1. 14.*

Parent. What was his holy life? *Gal. 3. 13.*

Child. ^p He perfectly obeyed and ^p *Heb. 7. 26.*
fulfilled the Law of God in all *Psal. 40. 7, 8.*
points. *Matt. 3. 15.*

Parent. What benefit haue we by
his holy life?

Child. ^q The assurance of perfect ^q *1 Cor. 1. 30.*
Rom. 5. 18, 19.

8. 3, 4. with righteousness and of eternall life.
 1. Tim. 1. 8.

Servant. Why must our High Priest
 Christ Iesus, worke the merit of our
 Redemption in such sort?

1. Act. 4. 12.
 2. Cor. 5. 21.

Scholler. Because it was the
 onely way in Gods wisdom to sa-
 tisfie his owne iustice, and to shew
 mercy, for the saluation of his chosen
 people.

Parent. Whereby doe you know
 assuredly that Christ hath satisfied the
 iustice of God, and obtained eternall
 Redemption for vs?

1. Rom. 4. 25.
 1. Cor. 15. 14.
 17. 18, 20.
 Heb. 9. 11, 13.

Child. Because he arose from
 death to life and ascended into
 Heauen.

Parent. How doth Christ our Priest
 make Intercession for vs?

1. Mat. 3. 2, 3.
 2. Exod. 28. 38.
 1. 19. 33, 34.
 2. Cor. 4. 14, 15.
 16. & 12. 24.

Child. He preuaileth with the
 Father by presenting the merit of his
 Passion unto him, to receiue and con-
 tinue us in the Couenant of grace.

Parent. Whereby doe you know
 this assuredly?

1. Rom. 8. 34.
 Heb. 6. 19, 20.
 7. 24.
 1. 1. 5.

Child. Because he sitteth at the
 right hand of God his Father, and so
 is become our continuall Remem-
 brancer.

Parent. How is Christ the King of his Church?

Child. * By ruling it in this world, * *Lev. 1. 32.* and glorifying it in the world to come. *1 Cor. 15. 25.*

Parent. How doth Christ rule his Church in this world?

Child. First, * by working grace x *Phil. 2. 13.* in the heart.

Secondly, y by protecting and defending it. *Psal. 121.*

Thirdly, z by disposing all things to its greatest good. *Rom. 8. 28.*

* * *

* * *

Parent. What Graces doth Christ the King of his Church, worke in the heart?

Child. * Faith and Sanctification
or Regeneration. *The first way of Christ's ruling of his Church in this world.*

Parent. What is Faith?

*a Phil. 1. 29.
1 Cor. 6. 11.*

Child. ^b Faith is a true persuasion of my heart, grounded upon the Promises of God, that whosoever Christ hath wrought for the salvation of Man, he hath done it as well for me, as for any others. *b Eph. 3. 12, 17.
Rom. 4. 18, 21.*

Parent. In what words is Faith in

Christ taught ?

Gal. 2, 20.

Child. ^c The Sonne of God hath
issued me, and given himselfe for me.

Servant. What is the least measure
of true Faith that any one can haue,
who is of yeeres of discretion ?

1 Cor. 4. 13.

Rom. 8. 9, 23.

24, 25. Ephes. 3.

17. Math. 5. 6.

Psal. 51. 8, 9.

compared.

Scholler. ^d When one is perswa-
ded that his sinnes may be forgiven,
and withall prayeth from the bottome
of his heart, that whatsoeuer els
God doth for him, he would forgive
him.

Servant. But when Faith groweth
to some strength, how may you know
then, that you haue a true and lively
faith ?

^e Rom. 5. 1.

Gal. 4. 6.

Scholler. First, ^e by the inward
peace of my conscience, feeling Gods
loue in Christ, and assuring me of the
forgiuenesse of all my sinnes.

1 Act. 15. 9.

Rom. 6. 19.

1 Iam. 2. 14, 15.

Secondly, ^f by my good workes,
which are the fruits of a lively
faith*.

16. Eccl.

* See more of

Faith in Part.

and in Part.

5.

Servant. Where are the chiefest
points of Faith (as touching the thing
themselves that are to be beleeued of
a Christian) comprised and set all to-
gether

gither in one short summe, for the help of the more ignorant sort & of weake memories?

Scholler. In the Confession of Faith, commonly called the Articles of our Belæse, and by some, The Apostles Creed.

Servant. Why is it called, *The Creed*?

Scholler. Of the Latine word *Credo*, which is the first word in this Confession, and signifieth in our English tongue, I belecue.

Servant. And why beareth it the name of the Apostles?

Scholler. Because it was taken out of the doctrine of the Apostles.

Servant. Unto whom was it prescribed?

Scholler. Unto euery one to confesse in his owne person, as being indeed the Summe of all Religion.

Parent. Rehearse the Creed.

Child. I belæue in God, the Father almighty, maker of heauen and earth: And in Iesus Christ, his onely Sonne, our Lord, who was conceived

The forme of Confession of Faith.

by the Holy Ghost, borne of the Virgin Marie, suffered under Ponce Pilate, was crucified, dead and buried; He descended into Hell; The third day hee rose againe from the dead, He ascended into heauen, and sitteth on the right hand of God the Father Almighty: From thence he shall come to iudge the quicke and the dead. I beleue in the Holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of Sinnes, the Resurrection of the Bodie, and the Life euerlasting. Amen.

Parent. I pray you, Pastor, giue vs a short Explanation of the Creede, which we may vse to read deliberately in our house vnto our ignorant people now and then, and at the least vpon the Lords day (where better means of edification cannot be had) before or after we haue beene at the publike Ministerie of the word. In which Explanation, we would haue you to direct vs, how to vnderstand and apply euery seuerall point to ech one of our selves.

selues particularly, and withall set vs downe in the margent, some of the plainest testimonies of holy Scripture, to proue that your exposition is grounded thereon.

Pastor. I will, so that you will not forget nor neglect to vse it weekly, till such time as you and your Families be better instructed and settled in the truth.

Parent. I pray God make me and my companie not only mindfull and diligent to vse it, but also giue vs grace to profite by it.

Pastor. Amen. Now then, a Christian man or woman, should understand and apply to his or her selfe, the Articles of Faith, as if he or she should say a litle more largely, thus:

* * *

* * *

Forasmuch as true Faith is the onely Mother and ground worke of all sauing graces, and whereby also they become acceptable to God, and that euery person who looketh to be saved, must attaine saluation by his

The Explanation of the Creede.

g. Heb. II. 1, 2, 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

C 4

alone

2. Hab. 2. 4. ^b owne faith, and not by the
 3. 13, 15, 16. faith that is in any others
 4. Gal. 3. 22. out of himselfe: And so as
 5. Heb. 10. 38. much as the same true faith
 6. 11. 6. will necessarily shew it self
 7. Rom. 10. 10. by Confession, I doe here
 8. 1. Cor. 4. 13. make confession of it with
 9. 1. Math. 10. 32. my mouth, as I haue recei-
 10. 1. Act. 8. 37. ued and do stedfastly hold it
 in my heart, not from the
 traditions or sayings of
 men, but as I see it war-
 ranted in Gods most holy
 word, vnto the praise and
 glory of God, my owne com-
 fort, and the good example of
 others, in this forme fol-
 lowing: to wit,

The Creed
 it self being
 the Summe
 of the holy
 Gospell.

1. Deut. 4. 39.

2. 1. John 5. 7.

3. 1. Math. 28. 19.

4. 1. John 14. 1.

5. 20. 28.

6. 1. Ephes. 1. 11.

7. 1. Act. 15. 18.

8. 27. 20, 21, 23,

9. 2. Cor.

10. 1. Gen. 1. & 2.

11. 1. 1. Gen. 1. & 2.

I doe acknowledge and I beleue
 beleue ^k ene onely God di- in God, the
 stinguished into thre per- Father Al-
 sons, ^l the Father, the Son, mighty,
 and the Holy Ghost, to be Maker of
^m my God, ⁿ who decreed
 before all worlds, ^o made
 and fashioned in time,
 & disposeth

heaven & p
earth.

disposeth and possesseth all things whatsoever with all their severall actions & circumstances in most holy manner according to his infinite power and wisdom, unto his owne glory, and specially Angels in heaven and Men on earth, who is both willing & able to bless me, & and who I know maketh all things worke together for good unto me, whom he hath called to love, feare and obey him, in despite all enemies, because he is Christs father and my father, & almighty in strength. Which Father, when wee catches sel shamefully (because willingly) from God, upon the inticement of the Devill, and intwapped our selves with unspeakable guilt, slavery and woe, rebelling against the Law of God, which is holy, iust and good,

p Act. 4. 24.

18. Gen. 1. 4. 19.

Rom. 11. 36.

q Rom. 8. 28.

Psal. 115. 11.

13. 15.

1 John 10. 17.

Gen. 3. 1. 7.

John 8. 44.

Rom. 7. 12. 23.

Dent. 27. 26.

god, and lying open to Gods And in Je-
John 3. 16. curse for euermore, sent sus Christ
John 5. 12, 13. forth for the praise of his his onely
14. &c. glorious grace, the second Sonne our
 Person of the Trinitie. euen Lord,
 his onely begotten Sonne to
1. Cor. 2. 36. be ^a our Lord for our Re-
 demption, and so to become
 our Saviour, which is ment
1. Math. 1. 21. by the name ^{*} Iesus, and
1. Eph. 6. 1, 2. therefore he ^x annointed him
1. Heb. 1. 2. (for the name Christ signifi-
John 3. 34. eth Annointed) with the
 Spirit aboue measure, that
Deut. 18. 18, he might be our holy ^y Pro-
&c. phet to teach vs the way of
1. Heb. 10. 12, 14. saluation, ^z our mercifull
 High Priest to offer himself
 a sacrifice for vs, and our
1. Luk. 1. 32, 33. ^a powerfull King to worke
Psal. 72. in our hearts his sauing
1. Cor. 3. 21, grace, to gouerne vs, to pro-
2. 123. tect vs, and continually to
 minister vnto vs all blef-
1. Luk. 1. 35. sings needfull both for soule
 and bodie. ^b Which Iesus
1. Cor. 2. 6, 7. Christ to the end he might be

Who was
 concerned

by the Holy Ghost,
Borne of
the Virgin
Marie,

a fit Mediator for vs, to keepe
the true nature of man by
on him in all things, (sinne
onely excepted) and so was
holily conceived by the ex-
traordinary operation of y
Holy Ghost, in the wombe
of a Virgin called Marie;
thereby sanctifying our sin-
full conceptions, and of her
was he borne, and brought
forth into the world, after the
common fashion of all men,
that we might be sure, that
by the partaking of our na-
ture he hath communicated
himselfe and all his godnes
to vs. ^d Who in the same
our nature led a holy life ac-
cording to all Gods com-
mandements, that it might
be imputed unto vs, and
withal suffered unspeakable
torments both in soule and
bodie, sufficient to haue pur-
ged the sinnes of the whole
world, though none but the
faithfull

Rom. 8. 15, 18;
19. & 8. 2, 3.

c Gal. 4. 4, 5.
Heb. 2. 16, 17.

d Rom. 8. 19.

e. Ps. 11. 53.
Luk. 22. 44.
E. 23. 1. & 2.
John 18. & 19.
chapter.

Suffered vn-
der Ponce
Pilate,

faithfull shall receiue any
Deut. 27. 23. benefitt thereby. Galat. 3. 13. Who be-
1 Thess. 1. 10. ing made a Curse for vs,
1 John 3. 8. was bound as a guilty per-
 son, that we might be loosed
 out of the spirituall chaine
 and slauerie of Satan and
 sinne. Math. 27. Who was condem-
Coloss. 2. 13, 14. ned wrongfully by y^e Judge
Phil. 1. 29. Gal. 6. 14. Ps. 119. Pilate, that we which are
67, 71. 2 Cor. 12. 20. 1 Thess. 1. 10. guilty of innumerable trans-
 gressions, might be dischar-
 ged before the Tribunall
 Seat of Gods fearefull ius-
 tice, and who thereupon
 was most shamefully execu-
 ted as a most hainous Male-
 factor, notwithstanding he Was cruci-
 fied, hed,
 was most iust and innocent,
 his hands and fete being
 fastned with nailes to a
 Crosse, and thereon tormen-
 ted till he was slaine, his
 side pierced with a speare,
 his blood shed both while he
 was aliue and dead, and so dead and
 being truly dead, his bodie buried,
 was

was buried : All which was
 to satisfie Gods wrath, to
 wrath, to take the curse
 which otherwise was our
 due desert (because ^h wee ^h Rom. 5. 6, 8,
 were ungodly, sinners, and
 Gods enemies) to kill and
 burie all our sins with him,
ⁱ to reconcile God and vs, to ⁱ Ephes. 2. 16.
 slay the enmitie, ^k and to sa- ^k Philip. 3. 10.
 tisfie and make happy and ² Cor. 4. 17.
 comfortable all our afflicti-
 ons and persecutions. ^l ^l Sea ^l Act. 1. 24, 27,
 he abased himselfe yet fur- ^{29, 30. Ps. 16.}
 ther, even to the lowest de- ^{10. Math. 12.}
 gre of humiliation, conti- ^{40. 1 Cor. 15.}
 nuing three dayes and three ^{54, 55.}
 nights contemptibly in the
 bands of death, that he might
 utterly abolish the sting of
 death, that he might utterly
 abolish the sting of death,
 and teach vs thorough-humi-
 liation for our finnes. ^m ^m Act. 2. 24.
 withstanding, having payed ^{2 Cor. 13. 4.}
 the uttermost price for all ^{John 10. 18.}
 our finnes, and conquered
 Satan,

He descen-
 ded into
 Hell;

cruc.

and
 ed,

Rom. 4. 25. & 6. Satan, Sinne, Hell & Damnation he triumphantly rose
 4. 5, 9, 10, 11. againe from death to life
 1 *Per.* 1. 3, 4, 5. & 3. 21. the third day, both to
 1 *Thim.* 2. 8. assure vs that God will
 count vs righteous that doe
 beleue in his name, and also
 to quicken and restore vs to
 a new and holy life, which is
 the first resurrection. ^a And
 1 *Cor.* 15. 4, 5, 6. so his soule taking his bodie
 againe: and quickning it by
 his diuine power, he conti-
 nued for a season vpon the
 earth, and ° afterwards did
 thence gloriously ascend in-
 to heauen, to take possession
 of it in our name, to appeare
 in the presence of God for
 vs, and to fill all things and
 specially his Church with
 his gifts and graces, thereby
 to lead it thither, whence by
 sinne and iniquitie it was
 banished. ^p Where he sitteth
 at the Fathers right hand,
 making intercession for vs,
 by

the third
 day he rose
 againe fro
 the dead,

He ascen-
 ded into
 heauen,

And sit-
 teth on the
 right hand

F. 5
 hee
 con-
 iud-
 qu-
 the

of God, by offering to his Father, *Act. 2. 33. 36.*
 Father Almighty; and applying to vs, the me- *Psal. 110. 1.*
 rit of his passion: Where he

hath all power and authori-
 tie committed vnto him to
 be the onely Lord and King
 for the gouernment of all
 things vnto the saluation of
 his people and destruction of
 his enemies. 9 And there he

shall remaine, as touching *Act. 2. 21.*
 his manhood vntill the latter *Iohn 17. 24.*
 day, to the end we might
 haue assured and constant
 comfort, because our flesh
 dwelleth there in the person
 of our Redeemer. At that

For so chence
 hee shall
 come to
 iudge the
 quicke and
 the dead.

day he shall returne to pro- *Act. 17. 30.*
 nounce & execute iust iudge- *31. 2 Cor. 5. 9.*
 ment vpon all mankind, *10. Math. 25.*
 both the good and bad, whe- *32. Eccl. Rom.*
 ther dead or so, or found a- *2. 6.*
 line at his coming, vnto
 the praise of his glorious
 iustice, rendyng vnto euery
 one, according as their
 woorkes shall testifie their
 faith

faith or vnbelæse. This Ie-
sus Christ then I acknow-
ledge and belæue to be both
my Sauour, my Interces-
sor, and my Iudge, vnto
whom I earnestly cry,

1 *Rev.* 22. 20.

2 *Act.* 14. 16.

3 *1 Cor.* 5.

4 *1 Cor.* 9, 10, 11.

'Come Lord Iesus, come
quickly, labouring alwaies
to haue a cleare conscience,
that I may haue boldnes at
that day, and so I trust that
he will pronounce for me,
and make mee partaker of
his glory. And withall I do

5 *1 Cor.* 6. 11.

6 *John* 14. 26. &

15. 26.

"acknowledge & belæue the
third Person of the Trini-
tie, the Holy Ghost, procé-
ding from the Father and
the Sonne, to be the Sancti-
fier and comforter of Gods
Elect, making effectuell vn-
to them, whatsoeuer Iesus
Christ hath wrought & suf-
fered; who worketh and pre-
pareth in me, which I per-
ceiue not only by the graces
of true holinesse and righ-
teousnes

I beleue
in y^e Holy
Ghost,

7 *Ephes.* 4. 22,

8 *3, 24. Rom.* 7.

9 *3, to the end.*

The
Cath
Chu

teousnes, begun and increa-
 sing in me, and by my dili-
 gent striving against the
 remnants of my corruption
 and lusts, but also ^x by the
 earnest of the same Spirit in ^{x 2 Cor. 1. 22.}
 my heart, inabling me to ^{Rom 8. 15, 16,}
 call God my Father, and to ^{23, 24}
 pray with sighes and groanes
 within my selfe for the per-
 fect adoption. And further I
 do acknowledge a y compa- ^{y John 10. 16.}
 nie of people called by Gods ^{Act. 2. 42. & c.}
 free grace in Christ through ^{& 14. 22.}
 the power of the Holy Spi- ^{1 Cor. 1. 26, 27.}
 rit, few in number (in com- ^{2 Tim. 3. 12.}
 parison of the rest) and ordi-
 narily consisting of the baser
 sort, and the same exercised
 with many afflictions: ^{z Dent. 12. 30,}
 uing God according to his ^{31. 32. & 29.}
 word, ^a invocating his ^{29.}
 name, ^b submitting them- ^{a Gen. 4. 26.}
 selues vnto the Ministerie ^{Rom. 10. 13.}
 of the Gospell, and ^c profes- ^{b Heb. 13. 17.}
 sing Iesus Christ in the vse ^{c Act. 19. 5.}
 of the Sacraments, ^{1 Cor. 11. 24,}
^{25.}
 H time,

The holy
 Catholike
 Church,

tisine, and the Supper of
 the Lord. ^d Holy, because
 both Christs holines is im-
 puted to them believing in
 him, and also for that there
 doth proceed from their holy
 faith, a holy life and conver-
 sation. And Catholike, be-
 cause this companie of peo-
 ple is ^e vniuersally scattered
 ouer all the world, of whose
 number (without the which
 there is no saluation) I doe
 certainly know and professe
 my selfe to be one, ^f because
 I feele in my selfe an hun-
 gring after the Word and
 Sacraments, with all other
 the Ordinaunces of the Lord,
 as the meanes of my spiri-
 tuall nourishment, and doe
 willingly submit my selfe to
 be guided by the spirit and
 word of God. In which
 Church I acknowledg: that
 there is a partaking of gifts
 and graces from Christ to
 them,

^a Ephes. 5. 26.

^{27.}

^{Thes. 4. 7.}

^e Ephes. 4. 12.

^{13, 16.}

^{John 11. 52.}

^{Eph. 2. 2, 3.}

^f John 6. 27.

^{19. 27. Act. 2.}

^{17. 24. 14.}

^g 1 Ioh. 1. 1, 2.

^{3, 4, 5, 6, 7.}

^{Psal. 16. 3.}

^{1 Cor. 12. 16.}

the Com-
munion of
Saints,

them, & amongst themselves mutually vnto the best good and saluation of euery member, which I for my part doe professe and practise, both ioyning my selfe vnto them in all godly exercises and labours, and feeling my selfe vnfainedly knit vnto them in all holy affections & mercifulnesse. ^h And forasmuch as this onely true Church doth apply Iesus Christs righteousness vnto it selfe (euery member particularly) and for his sake (whom they haue pierced by their sinnes) do heartily repent, I do beleue that God will forgive them their sinnes, and do assure my selfe that hee will forgive me all mine, for the which cause I cannot chuse but be thankfull to the Lord in waging warre against euery sinne, and in forgiving and praying for

H 2 all

the forgiveness
of sinnes,

*Isa. 11. 6, 7, 8.
Psal. 2. 1, 2, 3, 4.
Col. 3. 11.
12, 13, 14.*

*h. 47. 13, 58.
39. Psal. 103.
12, 13, 14, 15, 16.
Isa. 38. 17.
Mic. 7. 19.
Zach. 12. 10.
Rom. 7. 19, 20.
Matth. 5. 44.
45. & 6. 14.
Ephes. 4. 32.
Luk. 23. 34.
47. 7. 60.*

all them that haue vniustly
and greatly offended mee,
euen my sorest enemies. Fi-
nally, I acknowledge and
beléene, that at the last day

1 Ioh. 5. 28, 29.

Jeb 19. 25.

1 Cor. 15.

Ecles. 12. 14.

2 Cor. 5. 10.

Matth. 25.

all the soules of the dead ^{the resur-}
^{rection of}

shall returne and be put into ^{the body,}

the very same bodies where

in they once liued, and so be

raised vp to liue againe, and

the quicke changed, all in a

moment, through the un-

speakable power of God, to

the end they may all come to

iudgment wholly both bodies

and soules together, and sen-

tence may bee giuen vpon

them: When ^k for my part

1 Phil. 3. 21.

Revel. 10. 6. &

11. 4. Rom. 6. 11,

13. & 12. 1, 2.

I trust to haue a ioyfull and

glorious resurrection my

selfe (as all other the faith-

full shall haue, whereof we

haue a plaine earnest giuen

vs already in the Resurre-

ction of Christ our head) free

from any more miserie and

hauiing all teares wiped

away

away from mine eyes, be-
 cause I feele my selfe rising
 daily vnto newnesse of life,
 and my bodie conformed &
 fitted in all the parts and fa-
 culties of it moze and moze
 to serue the Lord, for I
 know I shall not be con-
 demned, because I verily
 beleue¹ Iesus Christ hath
 bene in a sort condemned
 for me, and hath made mee
 condemne my selfe in re-
 moze of conscience for my
 sinnes, to such effect, that I
 walke not after the flesh,
 that is, in following and sa-
 tisfying the swindge of my
 naturall corruption, but af-
 ter the Spirit, that is, in
 framing my waies agreable
 to the gift and state of rege-
 nation wrought in my
 heart by the Holy Spirit.

and the
 life

^m From that day the Godly
 shall possesse the kingdome
 of heauen in the presence of

¹ Rom. 8. 1. 2.

² Cor. 7. 11.

^m 2 Cor. 5. 1, 2.

&c. 1 Tim. 4. 8.

Revel. 21. 21. &

22. 1, 2, 3, 4, 5.

John 10. 9, 10. God for evermore, the most ^{everla-}
11. 15, 17, 28. happy and blessed life, which ^{sting.}

Phil. 3. 20. God hath prepared for them,
1 Thess. 4. 17. and whereof I looke to bee
 partaker, forasmuch as
 Christ hath both merited it
 for me, and wrought so in
 me, that my conuersation is
 in heauen, that is, such as
 tendeth & driueth towards
 the heauenly glory. ⁿ There
1 Pet. 2. 14. shall he be praises of me, and
 of all other his elect for ever.

1 Rom. 10. 10. All these things I doe truly Amen.
2 Cor. 1. 20. beleue with my heart, and
Apoc. 22. 20. confesse with my mouth, that
Tit. 2. 7. they are so indeed, and doe
Rom. 8. 23. desire and waite for the full
 performance & accomplish-
 ment of them vnto the praise
 and glory of God.

* * *
 - L -

Parent. What is Regeneration
 Sanctification?

Child.

Child. ^r A singular grace of God, ^p *Iohn 3.3.*
whereby I am truly changed from ^{Luk. 2.3,8.}
my sinnes, and made the obedient ^{1 Theſſ. 5.23.}
child of God.

Parent. What are the parts of Re-
generation?

Child. ^q The mortifying of the ^q *Ephes. 4.32,*
olde man, and the quickning of the ^{23,24.}
new.

Parent. What is the mortifying of
the old man?

Child. ^r The abating and cruci- ^r *Rom. 6.3,6,*
fying of sinne and of the power there- ^{Ec. 8.13.}
of, through the vertue of Christs ^{Col. 3.5. Gal. 5.}
death and buriall. ^{24.}

Servant. How must you vse Christs
death that it may slay your sinne?

Scholler. ^r Wethinking my selfe ^r *Zach. 12.10.*
that my sinnes were the very cause ^{Gal. 2.20. Heb.}
of Christs death, I must abhorre to ^{6.6. 1 Cor. 2.8.}
commit new, least thereby I crucifie ^{with 1 Pet. 4.1,}
again the Lord of life. ^{2.}

Parent. What is the quickning of
the new man?

Child. ^r A raising up and strength- ^r *Ephes. 2.1 &*
ning unto newnesse of life, with a ^{4.23,24.}
continuall increase, through the ^{Gal. 2.19,20.}
power ^{Col. 2.12,13,}
^{& 3.1,2,3,11}

Rom. 5. 10. & power of Christs resurrection and
6. 4, 5, 9, 10, 11. life.

Servant. How must you vse Christs resurrection, that you may be quickened thereby to lead a new life?

u. 1. Cor. 15. 56, Scholler. "Bethinking my selfe
17. Rom. 6. 4, 5. that Christ triumphing ouer my sins
with Heb. 6. 6. in his resurrection, made me righte-
Pro. 14. 31. ous, I am stirred vp vnto a godly
 life, that I may glorifie & not shame

* See more of his triumph *.

Regeneration in Part. 4. *Parent.* Notwithstanding all this, do you not sinne daily?

* *Heb. 12. 4.* Child. * Yes, but yet I renew
Psal. 119. 59. my repentance afresh euery day, and
73. 13, 14. earnestly strue with a continuall en-
Rom. 6. 12. deuour against sinne, suffering it not to raigne in me.

Parent. What is your continuall endeuour?

* *Psal. 39. 1.* Child. First, * I watch ouer all
Gal. 5. 24. 1am. my wayes, resisting the lusts of my
4. 4. 1 Pet. 5, owne sinfull heart and flesh, the mo-
8. 9. Rom. 7. 17, tions of the Deuill, and the intice-
18, 19. ments & terrors of the world.

* *Act. 9. 36.* Secondly, * I studie to abound in
1 Cor. 15. 58. all good woorkes, and to grow in grace
 and

and in the knowledge of our Lord ¹ Pet. 3. 17.
and Saviour Jesus Christ.

Servant. And what is your comfort in these your endeours?

Scholler. First, ² that my conscience ² Heb. 6. 11. & ^{13. 18.} ^{Pf. 19. 13} doth not accuse me either of wilfull negligence, or presumption.

Secondly, ³ my hope is confirmed ² ¹ Thes. 5. 24. that I shall conquer sinne, and receive ¹ Cor. 1. 8. 9. daily increase for a new life.

Parent. What is repentance?

Childe. ^b Repentance is a settled ^b Luk. 3. 3. & ^{Acts 2. 38. & 11. 23.} purpose in my heart, ioyued with a carefull endeaour to leaue all my sinnes, and to leade a new life according to all Gods commandements.

Servant. By what notes may you know that you haue Repentance and Newnesse of life? And more particularly, how may you bee sure that you haue truly repented of some sin which you haue committed?

Scholler. First, ^c when my heart ^c ² Cor. 7. 9. 10. is unfainedly grieved with godly sorrow, euen because I haue disobeyed ^{Nehem. 9. 35.} the Lord my most louing and tender Father in Jesus Christ, though I should

should neuer be punished at all for my sinne.

2^d Pal. 51.

7th 42. 6

Psal. 19. 12, 13

Secondly, ^d when I am heartily sorry for all my sinnes, as well as for any, especially such as I haue committed against my owne knowledge, and doe detest and abhorre them.

Psal. 40. 8.

Isa. 9. 23.

Isa. 11. 23.

1st Tim. 5. 10.

2^d Chron. 30. 6, 7
8, 9.

Thirdly, ^e when I doe not onely steadfastly purpose, but also diligently and constantly endeavour to follow the will of God both in deedes and sufferings, and that against all temptations.

Phil. 4. 13.

2^d Cor. 1. 6.

And fourthly, ^f when I feele my selfe more able to forsake sinne, and to embrace righteousness through Christ which strengtheneth mee. ^{*}

^{*} See part. 5.

pag. 176. 177.

2^d Psal. 32. 5. & and testifie your Repentance?

1st 1, 2, 4, 14.

Prov. 28. 13.

1st John 1. 9.

Matth. 5. 23, 24

& 18, 15, 16, 17

Acts 19. 18, 19

1st 7. 19. 20, 21

1st Tim. 5. 16.

h Luc. 19. 8. 9. 10

Nam. 5. 5, 6.

7. &c.

Servant. But how must you utter and testifie your Repentance?

Scholler. First, ^g by a willing and free confession of all my sinnes vnto God in secret, and of those that bee greater offences and scandalous, both vnto God and vnto his Church.

Secondly, ^h in those that be iniurious vnto men, I must make restitution vnto the uttermost of my ability.

Thirdly,

Thirdly, ¹ I must thenceforth fol- ¹ *1 Cor. 7. 35.*
low all the occasions of well-doing, ² *Hos. 14. 8. Psal.*
and avoid the euill, specially of that ³ *34. 14. Mat. 5.*
particular sinne, whereinto I haue al- ⁴ *23, 29, 30.*
ready fallen, or am most inclined vnto.

Servant. What speciall helpe doe you vse for occasions?

Scholler. ⁵ I haue euermore a di- ⁶ *1 Cor. 7. 20.*
ligent respect to my particular cal- ⁷ *24.*
ling. ⁸ *Psal. 101. 2.*

Servant. By what rule may you ⁹ *1 Sam. 11. 2.*
know whether your particular calling
be warrantable or not?

Scholler. ¹⁰ Every calling, whereof ¹¹ *Ephes. 6. 6.*
the word of God doth set downe the ¹² *1 Cor. 10. 31.*
speciall duties, ordinarily seruing to ¹³ *1 Pet. 4. 10, 11.*
Gods glory, and the benefite of man-
kinde is warrantable, else not.

Servant. And how doe you know
whether God requireth you to accept
& continue in such* a calling or not? * *I speak now*

Scholler. First, ¹⁴ by the strength ¹⁵ *of priuate cal-*
and fitnessse of my minde and bodie to ¹⁶ *lings or voca-*
performe the duties and woordes of ¹⁷ *tions.*
my calling. ¹⁸ *m. 2 Sam. 19.*

Secondly, ¹⁹ by the place, time and ²⁰ *33. 10, 39.*
use for it. ²¹ *n Gen. 46. 34.*
²² *48. 18, 3.*

Thirdly,

Mat. 10. 10.

1 Cor. 9. 14.

Thirdly, ° by the benefit it ordinarily yeldeth to satisfie the labourers necessitie, if due paines be taken, and a good conscience vled therein.

Servant. But what if your calling minister not sufficient to satisfie your necessities, though you doe wisely obserue all these rules? May you not leaue your calling in such a case?

Scholler. P No verily, if I may be suffered to followe it still, but rather
 24. Hag. 1. 2, 3, looke well that I bee truely reconciled
 4. 5, 6, 7, 8, 9, vnto God for my sinnes: And though
 10, 11, with 2, I be so, yet must I patiently endure
 15, 16, 17, 18, 19. the hand of God vpon my labours,
 Phil. 4. 11, 12, and put his most wise and mercifull
 13. corrections to a further good vse: provided (I say) that my calling be such (all circumstances considered) as through the vsuall blessing of God may yeld competent maintenance to the labourer.

Deut. 5. 32.

Ephes 2. 10.

Rom. 14. 23.

Psal. 119. 21.

1. Sam. 15. 22.

Esa. 29. 13.

Parent. And which are good works?

Child. ¶ Onely those which are truely grounded vpon Gods word, & the grace and spirit of God maketh me able to doe in conscience of my obedience

bedience unto him.

Parent. Doe you merit or deserue
forgiuenesse of your sinnes, or any o-
ther fauour at Gods hands, for your
faith, repentance, and good works?

Child. No, ¹ for it is God that ^{1 Phil. 2. 13.}
worketh in me, both to will and to doe ^{Eph. 2. 8. 9.}
of his good pleasure, and I am saued
by grace.

Parent. Why cannot you merit by
your good workes?

Child. Because the very best ^{Rom. 7. 13, 18.}
workes of the godliest man in the ^{Luke 17. 10.}
world are vnperfect.

Parent. How commeth it then to
passe that any of your workes do please
God?

Child. God is gracionly content ^{1 Pet. 2. 5.}
to passe by the euill, and to accept the ^{Exo. 28. 36, 37.}
good (being the fruit of his owne spi- ^{38. Mal. 3. 17.}
rit) for his Sonne Iesus Christ. ^{Math. 3. 17.}

Parent. Is not your saluation ob-
tained partly by Christs grace, & part-
lie by your owne workes?

Child. No, ¹ for then grace were ^{16 Rom. 11. 6.}
no more grace.

Parent. Why then must you doe
good workes?

Child.

** Math. 5. 16.* Child. First and chiefly, *** to glorifie God thereby. *¶* Pert, *x* to get assurance of my owne election: and with-
2 2 Pet. 1. 5, 6. 7, 8, 9, 10. rance of my owne election: and with-
5 1 Pet. 2. 13. all *y* for the edification and benefite of
15. &c. my neighbour.

Parent. And what doth principally moue your heart to doe them?

2 2 Cor. 5. 14. Child. *2* The loue of Christ constraineth me.

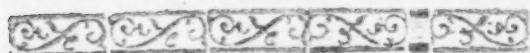
Parent. Shall not euery man and woman in the visible Church bee saued by Christ?

a 1ohn 3. 3, 5. Child. No, *a* but those onely who
18. 36. are true beleeuers, and bozne aneys of
Hebr. 12. 14. the holy Ghost.

Seruant. What principall reason is there that vnbeleeuers and vnregenerate persons shall not be saued?

b 1ohn 3. 18, Scholler. *b* Because by their vn-
19. 32, 33. beliefe they doe either refuse as insuf-
Rom. 1. 25, & 3 ficient the only blessed Meane of their
3. 4 2 Thes. 1. saluation, changing that most vn-
2. 9, 10. 1ude. 7. doubted and important promise of
4. Tit. 1. 16. God into a lye, or doe otherwise
2 Pet. 2. 20, 21. through their vnthankfulnessse, care-
 lesnesse or presumption shamefully a-
 buse it.

The



THE THIRD PART.

Concerning the Meanes of Grace in general, and first of the Word of God.

Parent. **W**Hat meanes doth Christ the King use in working Faith and Sanctification in the heart.

Childe. ^c Partly inward, and partly outward. ^c *Esaï. 59, 21.*
Jerem. 10, 23.
Act. 20, 32.

Parent. What is the inward meane?

Childe. ^d The holy Spirit, which is given by the outward meanes. ^d *Gal. 3, 2, 3.*
Luk. 11, 13.

Parent. What are the outward Meanes? ^e *Cor. 12, 13.*
Gal. 6, 1.

Childe. ^{*} These foure; First, the Word of God, whereby ordinarily Faith and Sanctification are begun, & afterwards continually increased. ^{*} *Ibidem.*

Secondly, Prayer.

Thirdly, the Sacraments.

Fourthly, the Practise of the Communion of Saints, whereby the same graces are likewise increased and confirmed.

Parent.

The first outward mean of Grace.

1 Joh. 5. 39. &

21. 31. 1. am. 3. 17

2 Pet. 1. 21.

Ephes. 2. 20.

Rom. 1. 2. with

Gal. 6. 16.

1 Esai. 59. 21.

John 10. 3. 4. 5.

27. & 16. 13.

1 John 2. 27.

1 Thes. 1. 5.

2 Rom. 10. 14.

1 Cor. 17. 11.

1 Tim. 4. 1. 2. 3

Luk. 1. 3. 4. &

24. 17. 10. 33.

Heb. 5. 12. & 6.

1. 2. & c. Psal.

1. 2. 3. & 78. 3

4. 5. 6.

1 Nehem. 8. 8.

Tit. 1. 9. 2 Tim.

2. 15. & 3. 16.

2 Cor. 12. 8.

Parent. What is the word of God?

Childe. *c* The Doctrine of mans saluation written by diuine inspiration, and contained in the booke of the old and new Testaments, called, The holy Canonickall Scriptures.

Servant. How doe you certaine lie know that the Scriptures are the verie vndoubted Word of God?

Scholler. *f* Chiefely by the inward perswasion of the Holy Ghost.

Parent. How is the Word made profitable vnto your Saluation?

Childe. *s* Chiefly and first of all, by the attentive hearing and diligent meditating of it being rightly preached; which serueth to y^e begetting of grace.

h And afterwards, principally by preaching, and then, by Catechesing, Reading, Consering & Meditating, all for our strengthening & growth.

Servant. How is the Word of God rightly preached?

Scholler. *i* When the true meaning is plainly giuen, and the profitable vse thereof is made and applied to the hearers.

SEYMANT:

Servant. What is your attentive hearing of the Word?

Scholler. ^k I reuerently marke it ^k *Acts 16. 14.*
with an honest and good heart, prepa- ^{& 17. 11. Luk.}
red to receiue it with zeale and readi- ^{8. 15. Eccles. 5. 1}
nesse.

Servant. And what is your diligent meditating of it?

Scholler. ¹ I doe earnestly call it ¹ *Psa. 119. 155*
to minde, carefully search it, and think ^{*Prou. 8. 34.*}
much vpon it, to the end I may draw
it into conscionable practise.

Servant. What need hath a Christi-
an to vse godly meditation?

Scholler. ^m Because they are the ^m *Psal. 119.*
grounds of all good speech, and of all ^{113. & 139.}
other holy actions, and in very deed ^{23. 24.}
whosoever maketh no conscience of ^{*Phil. 4. 8.*}
his thoughts, maketh no right consci-
ence of any thing at all.

Parent. Among the manifold me-
ditations of a Christian, which do you
think to be of speciall vie for his good?

Pastor. First, ⁿ alwaies to remember ⁿ *Psal. 16. 8.*
that God is present euery where. ^{*Prou. 15. 3.*}

Secondly, ^o to beare in minde Gods ^o *Psal. 89. 1.*
unspeakeable mercies in Christ, and ^{*Phil. 1. 23.*}
^{*Ioh. 14. 1. 2. &c.*}

particularly the promise and gift of eternall life.

2^d *1st*. 28. 16. Thirdly, *p* to meditate often on
27. Gods iudgements, especially those that
2^d *Thes*. 1. 8, 9. are spirituall, and vpon eternall con-
demnation, the just reward of the vn-
godly.

2^d *2^d* *1st*. 17. 11. Fourthly, *q* it is good to consider
2^d *1st*. 2. 3, 4. diligently Gods works, both ordinarie
2^d *1st*. 7, 8. *Dan*. 9. and extraordinary, observing how they
2^d *1st*. 12, 13. *Act*.
4. 24, 25, 26. doe seale the truth of his word.

27. *Eccl*. Fifthly and lastly, *r* to thinke often
2^d *1st*. 3, 4. of affliction, and chiefly of death and
2^d *1st*. 32, 29. of the last iudgement, studying how to
2^d *1st*. 11. 9. redeeme our time, that we may be pre-
2^d *1st*. 4. 7. pared with comfort for that great and
2^d *1st*. 5. 9, 10, 11. terrible day.

Servant. What is Catechising?

2^d *1st*. 5. 12. *Scholler*. *f* A plaine & easie instru-
2^d *1st*. 6. 1, 2. ction of the ignorant in the grounds of
2^d *1st*. 6. 6. *Lev*. Religion, chiefly by Questions and
2^d *1st*. 14. 18. 25. Answers.

Servant. VWho are bound to Cate-
chize?

2^d *1st*. 9. 6. *Pro*. *Scholler*. *r* The Ministers in pub-
2^d *1st*. 3. 4. & 3. 1. like, and *r* the Household-ers in private.

Secondly, concerning Prayer.

The second
outward
mean of grace

Parent. VVhat is Prayer?

Childe. "Prayer is a religious calling upon the name of God, eyther by Petition (which wee commonly call Prayer) or by Thanksgiuing.

u 1. Tim. 2, 1.
Phil. 4, 6.

Parent. VVhat is Petition?

Childe. * It is our humble entreating of God for all things which wee desire to enioy.

* Psal. 6. 8, 9,
Dan. 9. 17, 18.
Rom. 8. 26.

Parent. VVhat is thanksgiuing?

Childe. * It is our rendering praise to God for all the good things which we enioy in deed, or by promise.

* Ps. 16. 7, 8, 9,
10, 11. Math.
8, 2. 2. Sam. 15
25, 26.

Parent. What must you doe that you may learne to pray well?

Childe. First, y I must desire God y Luke 11. 1.
to teach me to pray.

Secondly, z I must diligently obserue the directions of Gods Word, 10, 11, 12, 13.
and particularly of the Lords prayer.

Parent. VVhat is the Lords prayer?

Childe. That most perfect forme and pattern of prayer which the Lord Iesus taught his disciples.

Parent. Say the Lord prayer?

a Math. 6. 9,

10, 11, 12, 13.

Childe. ^a Our Father which art in heauen; hallowed be thy name. Thy Kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgive vs our trespasses, as wee forgive them that trespass against vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdom, and the power, and the glory, for euer. Amen.

Parent. Are you bound to pray in the onely words of this forme alwaies?

** See the examples of the Saints prayers in the holic Scriptures.*

b Exod. 14. 15.

1 Sam. 1. 15, 16

2 Sal. 119. 145.

2 Sai. 37. 14,

15, &c.

Rom. 8. 26.

Phil. 4. 6.

1 Tim. 5. 16.

Childe. ^{*} Not alwaies, for Christ hath left it to our liberty for the words so that we doe imitate the matter, and vse the like affections. ^b So whether I vse this forme or not, I must pray cheefly with my heart, being touched with the feeling of my wants, and powering forth my soule before the Lord in euery request.

Servant. God knoweth before wee aske what wee need, yea and hath appointed in his prouidence what he will bestow, how and when, therefore why should

should wee pray at all, at least wise so earnestly?

Scholler. ^c Because he hath sancti- ^c *Psal. 144. 6.*
fied it to be his Ordinance, thereby to *50. 15. & 145.*
bless and prosper whom, and what he *18. Job. 21. 15.*
will, for hee will saue them that call *Jerem. 10. 25.*
vpon him in truth, and none other. *Isa. 2. 32. Acts*
10. 4. 1. Tim. 4.

Parent. VVhat doe you learne out *5. Luke. 23.*
of this, that the Lord Iesus hath set vs *42. 43.*
downe what we should pray for?

Childe. ^d I learne, that I must ^d *Math. 6. 9.*
ground and frame all my desires vpon *Psal. 219. 41.*
the promises which God hath made in *Exo. 32. 11. 13.*
his Word. *1 John 5. 14.*

Parent. How many principall parts
be there of the Lords prayer?

Childe. Foure.

First, the Preface.

Secondly, the Petitions.

Thirdly, the Thanksgining.

Fourthly, the Conclusion.

Parent. Which is the Preface?

Childe. Our Father which art in
Heauen.

Parent. Who is that whom you call
Father? ^c *Mat. 3. 17. &*
23. 9.

Childe. ^c God, who is become my *John 20. 17.*

Part. 3. The Country-man
mercifull Father in Iesus Chrift.

Parent. What do you learne out of that?

Job. 16. 23.

Mal. 17. 5.

Rom. 8. 15, 16.

Heb. 4. 16.

Childe. ^f I learne to call vppon God onely, in the onely name and mediation of Iesus Chrift, in whom he is well pleased.

Servant. What doe you learne out of that, that you call God, *Our Father*?

Mal. 5. 23,

43, 44.

Mar. 11. 25, 26.

Luke 23. 34.

1 Tim. 2. 8.

1 Ioh. 3. 18, 22.

Isai. 1. 15.

58. 4, 6, 7.

Scholler. ^g I learne that all true Christians (especially) are my brethren, and therefore that I must loue them heartily, and pray for them as for my selfe, yea also for my enemies.

Parent. What doe you learne out of that which is added, *which art in Heauen*?

Exod. 3. 5.

Pet. 5. 1, 2.

1 Tim. 2. 8.

Psal. 26. 6.

Childe. First, ^h I learne when I pray, to approach vnto God with holie preparation, singular feare and humble reuerence.

Ephes. 3. 10.

Secondly, ⁱ I learne that he is not onely willing, but also able to helpe.

Parent. How many Petitions be therein the Lords prayer?

Child. Sixe, whereof the first three doe principally concerne Gods glorie, the

the last three, our owne necessitie s.

Parent. What doe you learne out of that order ?

Child. ^k I learne that I must ^k *Prou. 16. 4.* ^k *Exod. 32. 32.* louely desire the glorifying of Gods most holy name, before I seeke reliefe for any of my owne necessities.

Parent. Which is the first Petition ?

Child. *Hallowed be thy name.*

Parent. What doe you pray for in the first Petition ?

Child. ^l That God may be glorified ^l *1 Cor. 10. 31.* ^l *Rem. 11. 36.* in all things.

Parent. Which is the second Petition ?

Child. *Thy kingdome come.*

Parent. What doe you pray for in the second Petition ?

Child. First, ⁿ that the kingdome ⁿ *Mark 1. 13.* of Grace may be daily enlarged, both ⁿ *15. 43.* ⁿ *Math. 28. 18.* ⁿ *Psal. 51. 10.* ⁿ *122. 6.* by the inward working of the holy spirit, and also by the outward meanes, ² *Thef. 3. 1.* untill it be perfected at the coming of Christ to iudgement.

Secondly, ⁿ that God would finish ⁿ *Reuel. 22. 10.* these sinfull daies, and take vs to his ² *Tim. 4. 8.* kingdome of glory.

Part. 3. The Country-man

Parent. Which is the third Petition?
 Child. *Thy will be done in earth, as it is in heauen.*

Parent. What doe you pray for in the third Petition?

Child. *First,* ° that wee may render dutifull obedience vnto Gods reuealed will, vntill wee be as the holie Angels.
 Deut. 29. 29.
 Psal. 86. 11. &
 103. 20.
 Mat. 24. 16.

Secondly, P that wee may submit our selues to suffer his will with patience in time of afflictions.
 Mark. 8. 34.
 Phil. 1. 29.
 Iam. 5. 7, 8, &c.

Parent. Which is the fourth Petition?

Childe. *Giue vs this day our daile bread.*

Parent. What doe you pray for in the fourth Petition?

Childe. 9 That God would giue vs all things necessary and conuenient for this present life, with this exception, If it be his good pleasure.
 Psa. 30. 8.
 Psal. 104. 15.
 1 Tim. 4. 4. &
 6. 8. Gen. 28. 20
 Pre. 10. 22.

Parent. Which is the fifth Petition?

Childe. *And forgive vs our trespasses, as wee forgive them that trespass against vs.*
 Mat. 8. 2.
 Rom. 1. 10.
 Luk. 12. 16. 17.
 18, 19, 20, 21.

Parent. What doe you pray for in the

the fifth Petition?

Child. That God would iustifie vs by the forgiveness of our sinnes, and the imputation of Christs righteousness.

Mat. 11. 28.

Esa. 55. 1, &c.

Psal. 19. 12. &c.

32. 1. Dan. 9. 24

Zach. 12. 10.

Servant. Doe we deserue forgiveness for our sinnes at Gods hands, because we forgive them that trespass against vs?

Scholler. No, for first, God forgiveeth vs freely, and then that being felt by faith in our hearts, causeth vs to forgive them that haue offended vs.

Math 5. 7.

Luke 7. 47.

Mat. 18. 22, 32

Servant. Wherefore then is that Reason added?

Scholler. Both to teach vs that we ought to forgive others when we pray, and also that by the same grace, we may get assurance that God will forgive vs.

Mark. 11. 24

25. 26.

Parent. Which is the sixth Petition?

Child. And lead vs not into temptation, but deliuer vs from euill.

Parent. What do you pray for in the sixth Petition?

Child.

Child. ^{Psal. 51. 12.} That God would sanctifie
^{Iob 36. 21.} vs by mortifying our corrupt nature,
^{Genf. 39. 12.} and quickning vs in newnesse of
^{1 Sam. 25. 12.} life.
^{22. Math. 8. 28.}

^{Ex. Iob. 14. 30.} *Servant.* Why doth Christ teach
^{1 Cor. 10. 13.} vs to pray for Sanctification in so ma-
^{2 Tim. 1. 13, 14.} ny words?

^{Psal. 66. 18.} *Scholler.* To assure vs, ^{145. 19.} First,
^{Eccl. 28. 13.} * that unlesse we truly forsake all our
^{Iohn 9. 31.} finnes, and hartily embrace a godly
^{Iam. 5. 16.} life unto the bittermost of our power,
^{1 Tim. 2. 8.} God will not heare vs when we call
 vpon him.

^{2 Pet. 1. 5, 6.} Secondly, * that we cannot obtaine
^{8, 9, 10.} Sanctification without great dili-
^{Phil. 2. 12.} gence.

Servant. What do you learne out
 of this, that, Christ hath taught vs two
 petitions for spirituall things, and but
 one for temporall?

^{Psal. 66. 2.} *Scholler.* * That being vnsained
^{1 Reg. 8. 37.} ly cast downe in the sense of our spi-
^{38, 39. Luk 8} rituall miserie and vilenesse, we doe
^{13, 14.} desire spirituall graces aboue all
^{Matth. 6. 33.} worldly benefitts.

Parent. Which is the Thanksgiuing
 of the Lords Prayer?

Child,

Child. For thine is the Kingdom,
and the Power, and the Glory, for
ever.

Parent. What do you learne out of
the Thanksgiuing?

Child. ^a Because God hath full 2 1 Chron. 29.
10, 11, 12, 13.
right and power over all, and doth all
things to his owne glory, and that for 2 Cor. 1. 20.
Phil. 2. 6.
Tim. 2. 1.
Pet. 4. 14.
ever, I learne; First to ground my
assurance of obtaining my prayers
onely on God: And afterwards to
render him therefore all praise and
glory backe againe at all times.

Parent. Which is the Conclusion
of the Lords Prayer?

Child. Amen.

Parent. What is the meaning of
Amen?

Child. ^a So be it, So it is, and So 2 1 Cor. 14. 16.
2 Cor. 1. 20.
Revel. 22. 20.
it shall be.

Parent. What do you learne out of
Amen?

Child. ^b I learne thereby that I b 1 am. 7. 6, 7.
Eccl. 5. 16.
Mark. 11. 24.
must pray not onely with fervent de-
sire to obtaine the thing that I aske,
but also with Faith and Assurance
that I shall have my desire accom-
plished.

Parent.

Parent. But what if God heare not our prayers at the first?

Child. ^c Yet we must strive against doubting and unbelêse, and continue in prayer, neuer waring faint, nor for any cause ceasing to importune the Lord, till hee hath granted our requests.

Mark. 9. 24.
Luk. 18. 1, &c.
& 21. 36.
Psal. 42. 11.
1 Thess 5. 17.
Eph. 6. 7.

Servant. How is Prayer divided?

Scholler. Into Publike & Private, and either of the same into Ordinarie and Extraordinarie.

Servant. What do you call Publike Prayer?

Scholler. ^d That which is made by the Church assembled for Gods worship and service sake.

1. 4th 6. 4 &c
Psal. 84. 1 &c
1. Cor. 14. 40.

Servant. What is private Prayer?

Scholler. ^e That which is made in private, either with others, as in the Familie, or solitarily and secretly by ones selfe alone.

2 Sam. 6. 10.
Ester 4. 15.
Math. 6. 6.

Servant. Which are the fittest times for Prayer and Thanksgiving to God, to be performed in and with the whole Familie, ordinarily?

Scholler. ^f The Morning and Evening;

1. Psal. 55. 17.
Dan. 6. 10.

Evening; & And before and after g 1.Tim.4.3.4.
s. Mat.14.19.
Deales.

Parent. I pray you (*Pastor*) giue
vs some conuenient formes of Prayer,
which during our infirmitie we will
vse, till God inable vs to conceiue
prayer of our selues.

And first, let vs haue a forme of
Prayer composed according to the
principall matter and forme of the
Lords Prayer, as you haue already ex-
plained it, and let it be fitted for the
worke-day morning in the Household.

Pastor. You may vse this plaine and
easie one, or some other that you
thinke fitter for your estate.

*A Forme of Morning Prayer on
the worke-day, for the whole
Familie.*

* Lord teach vs to pray.

* *Luke 11.1.*

O Gracious Lord, who hast not
onely commanded vs to make
knowne mornings.

A prayer for
the familie on
work-day
mornings.

See the
proofes in the
Conference
concerning
Prayer, *ſupra*.

The Lords
Prayer.

Our Father

knobine our requests vnto thee only, in every thing by prayer and ſupplication with thankſgiuing, but alſo haſt ſanctified it to be thine ordinance, thereby to bleſſe them whom thou wilt bleſſe, aſſuring vs that thou wilt accept the prayers of all them that do ground the ſame aright vpon thy word and promiſe, we humbly beſeech thee prepare our hearts by thine owne Spirit, that we may now approach vnto thy moſt ſoueraigne Maieſtie with holy ſcare and reuerence, and in the ſeking of our wants may preſent forth our ſoules before thee, who wilt fulfill the deſires of all them that call vpon thee zealouſly.

And herein, cheifly we intreat thee to giue vs a true and comfortable ſeking that thou art become our moſt mercifull Father in Jeſus Chriſt thy deare Sonne, in whom thou art well pleaſed, that calling vpon thy moſt holy name with Faith and child-like boldneſſe through him, we may verily beleue that we ſhall haue the petitions which we deſire of Thee, and thereupon

therenpon expect thy blessing with comfort for all our necessities. And forasmuch as thou hast commanded vs to pray one for another, we pray thee to accept our cry also in the name of thy holy Sonne Iesus, for the behoofe of all other thy children where-soener living throughout the whole world, yea euen also of their and our enemies that belong vnto thee according to the election of grace, though they be not yet called.

And because thou art in heauen, which art in being as able to helpe as thou art Heauen, willing, we pray thee giue vs an assured trust in thy All-sufficient power, as well as in thy tender and free mercie, without the which grace we cannot looke to be heard of thee in any of our prayers whatsoener.

O God and Lord of all glory, we first and cheifly desire thee to haue thy name
safe vnto vs the true zeale of thy glory, that we may be willing and ready instruments truely to set forth thy name in our thoughts, words, and all our carriage, according to thy holy will
reuealed

reuealed in thy word, and that before we seeke reliefe for our selues in any of our owne necessities, and be thou pleased to be glorified of vs, yea and let thy name be magnified ouer all, for of thee, & through thee, and to thee, are all things, to thee be glory for ever. Amen.

Thy king-
dome come.

Next, we intreat thee to enlarge the kingdome of thy grace in Iesus Christ by the inward working of thy Spirit in our hearts and in all other thine elect: And to that end, let thy Word, thy Sacraments, and all other thy holy Ordinances haue free passage and libertie in the world, and become effectuell, vntill all thine elect shall be gathered, and fitted for thy coming to iudgement, which we pray thee hasten, that these sinfull daies may be finished, and then take vs to thy kingdome of glory.

Thy will bee
done in earth,
as it is in hea-
uen

And therefore also we beseech thee to make vs more and more thine obedient seruants, strining to keepe thy commandements, till we come to perfection, and to be like thy holy Angels,

Angels, who hearken vnto the voice of thy word and do thy pleasure: And withall grant vnto vs, that we may neither despise thy chastenings, nor faint when we are rebuked of thee, but may giue thee reuerence in our sufferings with dutifull submission & ioyfull patience; and let thy chastenings yeld vs the peaceable fruit of righteousness, when we are exercised thereby.

And seeing thou (Lord) art the Author and Giner of all temporall blessings as well as spirituall, we pray thee according to thy heavenly will and diuine wisdom (for thou onely knowest our necessities and what is good for vs, yea and hast made vs to know that all things worke together for good to them that loue thee) to bestow vpon vs all things needfull and conuenient for this present life, so as we may be best fitted to liue to thy praise, our owne soules eternall comfort, and to the spirituall profit and aduantage of others in thy Church, and especially to the better releefe

Giue vs this
day our daily
bread.

and refreshing of thy poore & afflicted
seruants; vnto the which ends also
we pray thee blesse and prosper vs in
the right vse of those thy good gifts
which we presently enioy.

And forgive
vs our trespass-
ses, as we for-
give them
that trespassse
against vs.

But (mercifull Father) howsoeuer
thou deale with vs for worldly bene-
fits, we most hartily desire thee to
forgiue vs all our sinnes that are pas-
sed, iustifying vs in the righteousness
of thy Sonne Iesus Christ; And that
we feeling the comfort of thy loue in
our hearts by faith, may for thy sake
vnsainedly forgiue them that haue
offended vs; and by the same grace
get stronger assurance to our owne
soules, that thou (Lord) wilt in thine
infinite mercies forgiue vs all that
great and manifold debt of ours.

And lead vs
not into temp-
tation, burde-
nuer vs from
euill.

And for the time to come, we en-
tirely beseech thee, to let vs see the
dare deceitfulnes of our owne fleshly
hearts, and our corrupt inclination,
whereupon the Deuill for the most
part worketh; and withall doe thou
fir vs vp to fight continually against
the same; euen against our euill and
wretched

wretched lusts (the vile fruits of our
Unbeléefe) and to watch against the
Devill, who walketh about as a
roaring Lyon, seeking whom he may
devoure, and like a subtile Serpent,
studying to deceive. O Lord, grant
he may neither bewitch vs in prosper-
ritie, as that we should denie or for-
get thee, nor make vs froward in ad-
uersitie. Mortifie our corrupt nature
(the rotten and lothsome fountaine
of our manifold sins) and quicken vs
in newnesse of life, and in the studie
of true godlinesse. Which grace of
Sanctification and a godly life, we do
the more earnestly beg at thy merci-
full hands, because thou hast taught
vs plainly, that without the same,
thou wilt not heare vs when we call
vpon thee; as also, for that thou wilt
not vouchsafe thine effectuall grace
vnto any but vpon their strongest en-
deuours. And so (O gracious Lord)
we do most instantly beseech thee to
saue vs from our finnes, to cast vs
downe vnfainedly in the feeling of
our spirituall miserie and vilenes, to

list vs vp in the assurance of thy
 Sonne Christs merits, and to make
 vs far more laborious for grace for
 our soules, then for earthly fauour
 for our bodies.

For chine is
 the kingdom,
 & the power,
 and the glory
 for ever.

Touching all which our requests,
 we doe ground our Faith for obtai-
 ning them, only vpon thee, who hast
 sole right, authoritie and power ouer
 all, and who wilt do all things un-
 doubtedly vnto thy owne glory ever-
 more, and wilt cause the spirit of
 glory to rest vpon vs, that on our
 part do glorifie thee: And therefore
 we doe promise to render vnto thee
 most hartly thanks at all times for all
 thy mercies and fauours plentifully
 bestowed vpon vs in Iesus Christ,
 and most of all for our Redemption
 in him, beseeching thee to inable vs to
 praise thee the King of Kings and
 Lord of Lords, in doing those good
 works which thou hast ordained that
 we should walke in them, and speci-
 ally the duties of our callings and de-
 grees wherein thou hast set vs. For
 these and all other necessarie graces
 and

Amen.

and blessings, we doe not onely most
feruently desire them, but also do be-
rily beleue and desire to beleue that
thou hearest vs alwaies: Beseeching
thee to giue vs grace to strue against
doubting and vnbeleefe, and confirme
our faith, that we may come often vn-
to thee with all cheerefull willingnes
and sound delight, and may continue
knocking for thy mercy without wea-
rineffe, vntill thy Sonne Iesus Christ
shall come to dissolue vs, and to
crowne his owne grace in vs with
eternall glory. And here confessing
thy free and gracious goodnesse in
preseruing & protecting vs this night
past, we pray thee teach vs to vse
well thy mercy all this day, to loue vs
still, to direct and blesse vs in our
honest labours and busineses, and so
giue vs more and more cause to sing
praise and giue thanks vnto thee, and
to liue and die to thy glory. And make
vs alwaies mindfull of that great
gift of thine (Christ and his Gospel)
to the end we may giue vp our selues
to walke with him in deeds and suffer-
ings,

rings, and seeke our owne and others saluation with holy feare and trembling. Finally, let not thy word depart out of our mindes, neither let vs goe astray from thy commandements. And though we be thy most vnworthy and vnprofitable seruants, yet be pleased to grant our suite and accept our sacrifice, sith we come vnto thee in the onely mediation and intercession of thy blessed Sonne and our Saviour Iesus Christ. And therefore * the grace of our Lord Iesus Christ, and the loue of God, and the Communion of the Holy Ghost be with vs all. Amen.

2 Cor. x3. 14.

II.

Parent. Secondly, I pray you giue vs a forme of Prayer for the workday euening, and let it be such as consisteth altogether of the phrases and sentences of holy Scripture, to the end we may take the better delight

light in calling vpon God, for we finde our hearts dull and our flesh vnwilling oftentimes for this high seruice, but we haue had experience by our vsing those very words which the Holy Ghost hath indited in the Bible, that we haue beene quickned, and made willing, cheerefull and reuerent in our supplications & thanksgiuings vnto the Lord.

Pastor. You may vse this following, if you please.

A Forme of Euening Prayer
on the worke-day, for
the whole Familie.

A prayer for
the Familie,
on worke-day
euening.

^a **H**oly, holy, holy, ^b Lord God
Almightie, which was, and
^a **Is** 4 ^b **is,** ^a *Esai. 6. 3.*
^b *Reuel. 4. 8.*

In this forme is, and is to come, the whole
 I haue strictly earth is full of thy glory, ^c Let the
 followed the words of our mouth and the medi-
 last translation of our hearts be acceptable
 on of the Bible, done by in thy sight, O Lord our strength
 his Maiesties and our Redeemer. ^d Wee ac-
 speciall com- knowledge our sinnes vnto thee,
 mandement, and our iniquities wee will not
 & appointed hide, for they are euer before vs.
 to be read in ^e For by one man sinne entred into
 Churches. the world, and death by sinne, and
^c Psal. 19. 14. by his disobedience wee are made
^d Psal. 32. 5. sinners. ^f Thereupon wee were
^e & 51. 3. shapen in iniquitie, and in sinne
^f Psal. 51. 5. did our mothers conceiue vs. ^g So
^g Esai. 64. 6. wee bee all of vs as an vnclean
 thing, and all our righteousnesses
 as filthy rags. Thence it is that
^h Dan. 9. 5, 9. wee haue actually ^h sinned against
 thee, and haue committed iniquitie,
 and haue done wickedly and haue
 rebelled, euen by departing from
 thy precepts and from thy iudge-
 ments, neither haue we obeyed thy
 voice (O Lord our God) to walke
 in thy Lawes which thou hast set
 before

before vs by thy seruants thy pro-
 phets. ⁱ Neither haue we serued thee ^{i Rom. 1.9.}
 with our spirits in the Gospell of thy
 sonne for though ^k thy grace that by in- ^{k Tit. 2.41, 12.}
 geth saluation hath appeared vnto vs, ^{13°}
 teaching vs that denyng vngodli-
 nesse and worldly lusts, we should
 liue soberlie, righteouslie, and god-
 lie in this present world, so looking
 for that blessed hope, and the glorious
 appearing of the great God and our
 Sautour Iesus Christ, ^l yet our con- ^{l Phil. 1.27.}
 uersation hath not bene such as be-
 commeth the Gospell of Christ, ^m but ^{m 2 Cor. 6.1.}
 we haue (ouer-much) receiued thy
 grace in vain, ⁿ grieuing thy holy spi- ^{n Ephes. 4.27,}
 rit, ^o giuing place to the Deuill, ^{o r. 30.}
^p wounding our owne hearts within ^{p Psal 109.22.}
 vs, ^q and the weake consciences of ^{q 1 Cor. 8.12.}
 our brethren, ^r beeing the righteous ^{r 2 Pet. 2.2.}
 soules by our vnlawfull deeds, ^s gi- ^{s 2 Sam. 12.14.}
 uing great occasion to the enemies
 of the Lord to blasphemie. ^t Where- ^{t Lam 3.22, 23}
 fore it is of thy mercies (oh Lord) that
 wee are not consumed, because thy
 compassions faile not, they are new e-
 uerie morning. Besides, ^u we cannot ^{u Psal. 119.12.}
 vader

- * *Psal.* 51. 9. vnderstand our errors, cleanse thou vs
 from secret faults, * hide thy face from
 our sinnes, pardon and blot out all our
 iniquities, * for they are great, wash
 vs thoroughlie from them through him
 that loued vs, * that bare our griefes,
 carried our sorowes, was wounded
 for our transgressions, whose soule
 a *Mat.* 26. 38. thou madeest an offering for sinne, * ex-
 ceeding sorowfull euen vnto death,
 b *Iohn* 1. 29. b the Lambe of God that taketh away
 c *Heb.* 12. 14. the sinnes of the world. And c because
 without holinesse no man shall see the
 d *Ierem.* 10. 23. Lord, and d we know that the way of
 man is not in himselfe, it is not in
 man that walketh to direct his steps,
 e *Leu.* 5. 21. e therefore turne thou vs (O Lord)
 f *Psal.* 51. 11. and we shall be turned, f Create in vs
 cleane hearts (O God) and renew
 g *Psal.* 19. 13. right spirits within vs. g Keep backe
 thy seruants also from presumptuous
 sinnes, let them not haue dominion o-
 uer vs, that so we may bee vpright
 and innocent from the great trans-
 h *1 The.* 5. 23. gression. h Sanctifie vs throughout,
 and we pray God that our spirits and
 soules and bodies may be kept blame-
 lesse

lesse vnto the coming of our Lord
Jesus Christ. To which end, ⁱ we ⁱ *Ephes. 3. 14.*
bow our knees vnto thee the Father ^{16. 17. 18. 19.}
of our Lord Jesus Christ, that thou
wouldest grant vs according to the
riches of thy glorie, to be strengthened
with might by thy spirit in the inner
man, that Christ may dwell in our
hearts by faith, that we being rooted
and grounded in Love, may be able to
comprehend with all Saints, what is
the breadth, length, hepth, and height,
and to know the loue of Christ which
passeth knowledge, that we may be
filled with all fulnesse of God. So let
^k the loue of Christ constrain vs ¹ to ^k *2 Cor. 5. 14.*
shew forth the praises of thee (Lord) ¹ *1 Pet. 2. 9.*
who hast called vs out of darkenesse
into thy marvellous light ^m, hauing ^m *1 Pet. 2. 9.*
our conuersatioⁿ honest, that men may
by our good workes which they shall
behold, glorifie thee in the day of visi-
tation, ⁿ and giuing diligence to make ⁿ *2. Pet. 1. 10.*
our calling and election sure, ^o we ^o *Philip. 2. 12.*
may worke out our owne saluation
with feare and trembling, yea and
shining as lights in the world, ^p we ^p *Luk. 15. 10.*
may ² *2 Cor. 7. 4.*

- may reioyce both Angells and Men,
 q Rom. 15. 1, 2. ^q edifie our weake brethren, ^r winne
 r 1 Pet. 3. 1. them that obey not the word, and ha-
 l 1 Cor. 16. ving a good conscience, that whereas
 they speake euill of vs as of euill do-
 ers, that they may be ashamed that
 falsely accuse our good conuersation in
 in Christ, ^r for so is thy will (O God)
 that with well doing wee may put to
 silence the ignorance of foolish men.
 u 1 Cor. 15. 58. ^u And forasmuch as we know that our
 labour is not in vaine in the Lord,
 make vs stedfast, vnmoueable, and al-
 waie abounding in the work of y Lord,
 * Psal. 119. 15. * directing our waies in thy statutes,
 x Gal. 6. 10. ^x and as we haue opportunity, doing
 good to all men, specially vnto them
 who are of the household of faith, ^y not
 forgetting, cherefully to communi-
 cate with their afflictions, ^z because
 the very least of them are the brethren
 of thy sonne Christ Iesus, ^a and with
 such sacrifices thou art well plea-
 sed. And because ^b our aduersary ^c the
 Deuill is come down vnto vs, hauing
 great wrath, because hee knoweth he
 hath but a short time, making warre
 with

with them that keepe the commandments of God and haue the testimony of Iesus Christ, ^d hindering them also ^d 1 Thes. 2. 18. so, and tempting them with his wiles ^e Math. 4. 3. and spirituall wickednesses, ^f being ^f Ephes. 6. 11. 12. that olde serpent which deceiueth the ^f Reuel. 12. 9. whole world, we pray thee ^g make vs ^g Ephes. 6. 10. strong in the power of thy might, ^h to h ^h 1 Pet. 5. 8, 9. resist him, stedfast in the faith, knowing that the same afflictions are accomplished in our brethren that are in the world, and to be sober and vigilant, ⁱ taking vnto vs the whole armour of God, especially the sword of the spirit, which is the word of God, praying alwaies with all prayer and supplication in the spirit, and watching thereunto with all perseverance, that we may be able to withstand him in the euill day, ^k and not do his lusts. ^k Iohn 8. 44.

And seeing ^l Christ hath suffered for vs in the flesh, grant we may be armed likewise with the same minde, no longer to liue the rest of our time in the flesh, to the lusts of men, but to thy will, O God; no ^m to suffer sinne ^m Rom. 6. 12. to raigne in our mortall bodies, that ⁿ Luk 8. 14.
 [we

- we should obey it in the lusts thereof, nor be choked with cares, and riches, and pleasure of this life. And where
- o Galat. 5. 17. as the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that we cannot doe the things that we would: we (wretched persons) do
- q Rom. 7. 24. intreat thee^p to deliuer vs from the body of this death through Iesus Christ
- q verse 22. our Lord, ^q that we may not only delight in the law of God after the inward man, but also ^r walke in the spirit and crucifie the flesh with the affections & lusts. And seeing^t the whole
- r Gal. 5. 16, 24. world lieth in wickednesse, ^r and hateth vs because we are not of ^y world, wee pray not that thou wouldest take vs out of this world, but ^y thou wouldest keep vs from euill, ^u that we may not be conformed vnto the children of
- s Luke 16. 8. this world, ^s who are in their generation wiser then the children of light.
- x 1 Cor. 1. 27, 28. 29. ^x Thou hast made foolish the wisdom of this world, for not many wise, not many mighty, not many noble, are called, but thou hast chosen the foolish things,

things, the weake, the base, the despised, and things that are not, that no flesh should gloze in thy presence. Oh then, giue vs grace (O Lord) y not to y *Jam. 4. 4.* affect the friendship of this world, which is enmity with God, nor ^z to *1 Ioh. 2. 15.* loue the world, nor the things that are in the world (which passeth away and the lust therof, and is not of the father) but to doe thy will (O God) and so to abide for ever. And now Lord, ^a who *Psal. 139. 2.* knowest our downe sitting, & our byrising, who vnderstandest our thoughts a farre off, who compassed our paths, & art acquainted with all our waies; For there is not a word in our tongues, but so (O Lord) thou knowest it altogether, ^b stirre vs by that with *Isai. 26. 9.* our spirits within vs, we may see thee carely. ^c Suffer vs not to sleepe *1 Thes. 5. 6.* as others do, ^d in the vnfruitful workes *Eph. 5. 11. 14.* of darknes, but cause vs to arise from *1 Cor. 15. 34.* y dead, & to awake to righteousness, y thy son Christ may giue vs light, ^e who *1 Thes. 5. 10.* died for vs, that whether we wake or sleepe, we should liue together w him. ^f *Luk. 2. 37.* ^g *Psal. 3. 5.* *Ps. 4. 8.* so let vs serue thee night & day, ^g and
lye

lye downe in peace, and not be afraid,
and let our sleepe bee sweet. As

1 Psal. 104. 23 Afterwards, ⁱ let vs awake and goe
forth vnto our works & to our labors

1 Psal. 31. 15. vntill the enening, ^k for our times are
in thy hand, ^l and thou Lord onely su-

1 Psal. 3. 5. ^o 4. 8. ^maineſt vs, and makeſt vs dwell in
safetie. ^m And because it is baine for

1 Psal. 117. 2. vs to rise vp early, and to sit vp late,
ⁿ 2 Psal. 129 8. to eate the bread of sorowes, ⁿ the

bleſſing of the Lord be vpon vs. If for
these earthly things thou (Lord) dost

2 Sam. 15. 26 say, ^o I haue no pleasure in you, behold,
here are we, do thou to vs as seemeth

1 Cor. 10. 31 good vnto thee. ^p And (Lord) whe-
ther we eat or drinke, or whatſoener

we doe. moue our hearts to doe all to
thy glory, ^q and so let vs reioyce, wor-

9 Esai. 64. 5. king righteousnesse and remembryng
thee in thy waies. And for our selues,

1 Psal. 90. 12. ^r teach vs to number our daies, and
1 Lb 4. 19. because ^r our houses of clay (whose

foundation is the dust) are crushed be-
fore the moath, ^s to consider our latter

1 Deut. 32. 29. end. ^u Make vs mindfull also (good
14 Eccles. 12. 13 Lord) that thou shalt bring every

worke into iudgement, with every se-
cret

eret thing, whether it be good, or whe-
 ther it be euill; and therefore * quicken * *Psal. 119. 37.*
 vs (we desire thee) in thy way, that
 wee may make haste, and not delay to
 keepe thy commandements with our
 whole man. * Do good in thy pleasure x *Psal. 51. 13.*
 vnto Zion, build thou the walls of Je-
 rusalem. y Grant thy persecuted mem-
 bers may possesse their soules in their *Acts 9. 5.*
 patience. z Giue rest vnto the soules *Luk 21. 19.*
 of all that labour and are heauy laden. *Matt. 11. 28.*
 a Heale the broken in heart, and binde a *Psal. 147. 4.*
 vp their wounds. b Deliuere the poore b *Psal. 72. 12.*
 and them that haue no helpers, redem
 their soules from deceit and violence,
 and precious let their bloud be in thy
 sight: c Execute iudgement for the op- c *Psal. 146 7.*
 pressed, giue food to thy hungry ones, *8, 9.*
 loose thy prisoners, preserue the stran-
 gers, relæue the fatherlesse and wid-
 dowes. d Strengthen thy mercifull d *Psal. 41. 3.*
 ones vpon their beds of languishing,
 and make their beds in their sickness.
 e Let thy blessing be vpon all thy peo- e *Psal. 3. 8.*
 ple. f Lord we pray thee, turne the f *2 Sam. 15. 31.*
 counsel of the wickedly into foolishnes;
 yea and s breake thou the arme of the g *Psal. 10. 5.*
 wicked

wicked & euill men, notwithstanding
 let^h our prayers be in their calamities.
 1^h Psal. 141. 5. 1^h Tim. 2. 2. 1^h Blesses our noble King and the
 hopefull Prince, and all that are in au-
 thority ouer vs, that wee may leade a
 quiet and peaceable life in all godlines
 & honesty. 2^h Let thy word haue free
 course and be glorified. 1^h Giue utter-
 2^h Thef. 3. 1. 2^h Eph. 6. 19. 10. rance vnto thy Ministers in generall,
 & particularly to ours, that they may
 open their mouthes boldly, and speake
 as they ought to speake, making
 knowne the mysterie of the gospel,
 3^h 2 Cor. 6. 4. 3^h and in al things approue themselves
 4^h 1 Th. 17. 11. as the Ministers of God. 4^h Grant we
 may receive the Word with all readi-
 5^h Psal. 67. 2, 3, ly whether those things be so. 5^h And
 6, 7. let thy way be known vpon earth, thy
 sauing health among all nations, and
 so let the earth yield her increase, and
 let God, euen our owne God blesse
 vs: let God blesse vs, and let all the
 6^h 2 Tim. 2. 19. ends of the earth feare him. 6^h Let eue-
 ry one of vs that nameth the name of
 7^h 1 Sam. 25. 6. Christ, depart from iniquity. 7^h Peace
 be to vs, and peace be to our house,
 and

and peace be vnto all that wee haue.
Let our eyes wait on thee, O Lord, *Psal. 145. 15*
and giue thou vs our meat in due sea-
son. *1* Giue vs help from trouble, and *Psal. 108. 12*
suffer vs not to be tempted aboue *1 Cor. 10. 13.*
that we are able, but with the tempta-
tion make a way to escape, that wee
may be able to bear it. *u* We beleeue, *u Mark. 9. 24.*
Lord help our vnbeliefe. ** The desire* ** Esai. 26. 8.*
of our soule is thy name, and to the re-
membrence of thee. *x* O our God, en- *x Dan. 9. 18. 19*
cline thine care and heare, open thine
eyes and behold our desolations, and
the City which is called by thy name,
for we doe not present our supplicati-
ons before thee for our righteousnes-
ses, but for thy great mercies. *y* Now *y Eph. 3. 20.*
vnto thee that art able to doe exceeding
abundantly aboue all that we aske or
thinke, according to the power that
worketh in vs, *z* vnto thee be glory in
the Church by Christ Iesus, through-
out al ages world without end. Amen. *z Vers. 21.*

Parent. Thirdly, I pray you giue vs
two easie and plaine formes of thank-
giuing

III.

giuing for our daily vse at euery meale,
the one before the receiuing of our
food, and the other after, to be vttered
by my selfe if I be present, or by some
other of my house in the name of all
that partake of the same meale:

Paster. I will.

A forme of Thankesgiuing to be vsed
of an ignorant familie be-
fore meales.

Most gracious God, we acknow-
ledge thee to be the autho^r of all
good gifts and blessings, we humbly
pray thee to forgive vs all our finnes.
Grant vs faith and sobernesse in re-
ceiuing these thy good creatures: blesse
them to our nourishment, and stirre
vs vp thereupon to serue thy holy ma-
iesty with true thanksgiuing, through
Jesus Christ thy Sonne and our Sa-
uour by thy holy spirit, Amen.

After Meales.

Three, our most bountifull Fa-
ther and gracious Lord, who haue
made,

made, redeemed and ever hitherto pre-
serves vs, and at this time fedde and
refreshed vs with thy good gifts and
creatures, be all gloꝝy and obedience
rendred of vs and of all other thy peo-
ple, both now and evermore. God saue
the Church vniuersall; blesse the kings
Maiessty; continue thy Gospell; make
thy holy word effectuell in our hearts;
comfort all thy poꝝe and afflicted ser-
uants, and giue vs thy peace and
whole truth in Iesus Christ our
Lord, Amen.

Parent. Fourthly, I pray you giue
vs some formes of prayer for morning
and euening on the Lords day for the
whole hoiuhold, as you haue done for
the worke-dayes.

IV.

Pastor. Nay: I would rather exhort
you to vse your best indeuours to con-
ceiue prayers of your selues, according
as the spirit of God shall inable you, and
your estate shall require; for on the
Sabbath day you haue most time to la-
bour in prayer, if you will make con-

Part. 3. The Country-man

science to redeeme your time: and verily if you would set your selues vnfaignedly to the studie heereof by your humble and constant crauing * of the Spirit of Prayer at the Lords hands & by a conscionable exercising of your selues in the holy Scriptures, of a true purpose and holy desire to wrestle with God * as Iacob did, in supplication to his glory, the Lord will bestow this ability vpon you. Howbeit, if you desire any further direction to traine you vp in this duty of prayer, you may profitably imploy your selues for some conuenient space on the Lords days in that singular help which the Lord hath provided for you by the paines of Master *Iohn Brinsley*, in his second part of the *True Watch*, containing *The perfect Rule and Summe of Prayer*; whereunto I referre you for this your fourth request: Yet I will giue you a forme of prayer for solitarie vse vpon the Lords day morning, I meane, for each one by himselfe apart. For although it bee a Christians part, both to pray solitarie euery worke-day, and also to ioyn with
th:

* Gen. 32, 24,

25, c. with

Hes. 12, 3, 4.

the whole familie in priuate prayer on the Lords day (and the same more largely and oftner then on other daies) yet there seemeth to bee speciall reason and need for euery particular person to call vpon God by himselfe alone (for preparation) towards the beginning of the Lords day: Because,

I. God must be intreated by al manner praier and means possible to inable vs vnto the duties of this day.

Reasons for
solitary or se-
cret prayer in
the entrance
of the Lords
day.

II. This solitary praying will occasion and further vs to seeke our neerer reconciliation with God, which as at al other times, so cheefly on that day we must giue greatest diligence to be sure of.

III. It is a speciall meane to make vs the more carefull both to bestow the more time and labour vpon Gods seruice, and to profit the better thereby, on that day.

IV. Euery one knoweth best his owne particular corruptions and wants in former abuse of the Sabbath, whereof hee ought to begge forgiuenesse at Gods hands in secret, and to seeke his

owne particuliar healing and comfort.

V. Lastly, consider I pray you how you know that your heart is sincere and earnest in seeking the Lord on his day, and what sound comfort you can haue in your selfe against the accusation of hypocrisie or of vaine glory, when Satan shall by anie meanes charge you therewith, if you be cold in your secret and solitarie prayers on that day, and specially if you neglect them thereon altogether.

Furthermore, remember, that the Sabbath is the Bond of all Religion, for which cause the Lord doth often stile * his whole Religion by the name of the Sabbath, and that therefore it is your part (being a Christian Housholder) as to haue a care of your selfe and of all your people for resorting vnto the publike worship of God with firme constancie, and there to continue with reuerence from the beginning to the end of the whole, so to call your selfe to a secret reckoning with God for your profiting that day, and your people all together before you,
inqui-

* Esai. 56. 2.

Lam. 1. 7.

Psalm. 20. 11.

☉.

inquiring of them one by one what they haue gained by ech Sermon, and to teach them diligently, labouring to haue conscience put vpon them by the Lord, and to the same ends imploying your selfe and them (more that day than any other) in praiers and thankgiuings, singing of Psalmes, and vse of the word, in publike and priuate, and * in a wise and holy obseruation and application of the workes of God. For 107. through-
(whofoeuer you be) vnlesse you make out, but speci-
conscience of all these things, how can ally 7. 42, 43.
you expect Gods blessing vpon any publike exercise (though neuer so holy in it selfe) which you shall haue to doe withall on that day? Therefore, if you iudge this forme following fit for your estate, vse it (ech one seuerally by himselfe) during your present ignorance and weaknesse.

A Forme of Prayer for the Sabbath
day morning (or, the euening before)
to be vsed of a weake Christian by
himselfe alone, tending to his
better preparation for
the duties of the
Sabbath.

A forme of
solitarie pray-
er for the be-
ginning of the
Lords day.

^a Psal. 21. 1.

^b Psal. 5. 3.

^c Psal. 43. 3.

^d Psal. 85. 7.

^e Heb. 4. 2.

^f Ierem. 7. 8, 9,
10, 11.

^g 1 Cor. 11. 17.

^h Luk. 8. 15.

V Pte thee, O Lord, doe I lift
by my soule, and ^b my voice
thalt thou heare in the morning, O
Lord. ^c Oh send out thy light and thy
truth, let them lead me, let them bring
me vnto thy holy hill and to thy ta-
bernacles. ^d Shew me thy mercy, O
Lord, and grant me thy saluation.
And howsoever ^e I haue often heard
thy holy word, called vpon thy great
name, and had to do with the scales
of the righteousness of Faith; not for
the better, but for the worst, at least
wise with small or no fruit, yet now,
I humbly pray thee make me like
^f good ground, that I may with an ho-
nest

nest and good heart heare thy word,
 keepe it and bring forth fruit with pa-
 tience. And although (^s thy name be ^g Psal. 8. 1. 3.
 ing excellent in all the earth by reason ^{6. 9.}
 of the works of thy fingers, ^h which ^h Psal. 111. 2.
 are great and wonderfull, houseable ^{3. 4. 5. 7.}
 and glorious, veritie and iudgment)
 I haue not sought out thy workes,
 nor ⁱ considered the operation of thy ⁱ Esai. 5. 12.
 hands, because I haue not had plea-
 sure therein: yea and though, ^k many ^k Psal. 40 5.
 are thy wonderfull workes which
 thou hast done, and thy thoughts
 which are to me-ward, they cannot
 be reckoned in order vnto thee, ^l and ^l Esai. 64. 7.
 I haue not stirred by my selfe to take
 hold of thee, ^m neither haue bin thank- ^m Rom. 1. 21.
 full, ⁿ nor praised thee for thy merci- ⁿ Ps. 119. 76.
 full kindnesse, ^o at least wise I haue ^o 2 Chron. 32.
 not rendred againe according to the ^{35.}
 benefit done vnto me, ^p neither haue ^p Rom. 2. 4.
 I knowne that the goodnes of God
 hath led me to repentance; Yet now
 (Lord) ^q by the fauour thou shewest ^q Esai. 26. 10.
 vnto me, let me learne righteousness,
 and ^r humble my selfe for my hardnes ^r 2 Chron. 32.
 of heart, that thy wrath come not by ^{36.}
 on

- f *Ierem.* 31. 18. on me. And whereas thou hast chastised me, and I was chastised as a bullocke vnaccustomed to the yoke, not hearing the rod and who hath appointed it, yet (most gracious God) grant that now at the last, "I may turne vnto thee that smitest me, and seeke thee the Lord of Hostes. To
 15. day giue me grace to heare thy voice, not hardened in my heart through the deceitfulnesse of sinne. Make me^r to loue brotherly fellowship, ^r not running with the prophane to the excessse of ryot, but ^r teaching and admonishing my selfe and others in Psalmes and Hymnes, and spirituall songs, singing and making melodie with grace in my heart vnto thee,^a praying earnestly and giuing thanks alwaies for all things vnto thee in the name
 b *Heb.* 3. 13. of the Lord Iesus Christ, ^b exhorting and comforting my selfe and others
 c *1 Thess.* 4. 18. with thy words, ^c and humbling my selfe vnto them in thy feare, O God.
 d *Iam.* 4. 10. ^d Let thy word dwell richly in me in all wisdom, which grant I may
 e *Prov.* 4. 21. ^e keepe in the midst of my heart, that

I may not sinne against thee, but ob-
 serue to do as thou hast commanded
 me, neither turning aside to the ^f *Deut. 4. 32.*
 right hand nor to the left.ouermore
 grant that I may draw neere vnto ^g *Iam. 4. 8.*
 thee with a true, vp-right and plaine ^h *Heb. 10. 22.*
 heart, and studying to be found in ⁱ *1 King. 8. 61.*
 Christ, and to haue the power of ^j *1 Sam. 16. 7.*
 godlinesse in me, I may ^k *Phil. 3. 9.* p-
 ward the marke for the price of the ^l *2 Tim. 3. 5.*
 high calling of God in Christ Iesus, ^m *Phil. 3. 14.*
 that at the last ⁿ *Rom. 9. 23.* thou maist make
 knowne the riches of thy glory vpon
 me (a vessell of thy mercie) and ^o *1 Pet. 1. 9.* I
 may receiue the end of my faith,
 which is the saluation of my soule.
^p Make thy seruant the Minister of ^q *Heb. 13. 7.*
 thy Gospell, which shall Ipeake vnto
 me and others (this day) the word of
 God, ^r a ready Scribe, ^s instructed ^t *Ezra 7. 6.*
 vnto the kingdome of heauen, like ^u *Mat. 13. 52.*
 vnto a man that is an Householder,
 which bringeth forth out of his trea-
 sure things new and old. Stirre him
 vnto studie to shew himselfe appo- ^v *2 Tim. 2. 15.*
 ued vnto God, a workeman that
 needeth not to be ashamed, rightly di-
 uiding

- 1 Thess. 3. 2. uiding the word of truth. Deliver him from vnreasonable and wicked men. Strengthen him that he may
 2 Tim. 4. 7. 8. fight a good fight, finish his course, and keepe the faith; and so giue him the crowne of righteousnesse. And
 1 Act. 16. 14. open my heart, O Lord, that I may attend vnto the things of thy word, and receiue the same with all
 1 Act. 17. 11. readinesse of minde, searching the Scriptures daily whether those
 1 Tim. 2. 7. things be so. And (good Lord) giue me vnderstanding in all things, not onely so: to try the spirits, whether they are of God, but also that I may
 1 Dent. 33. 3. receiue of thy words, euen my
 1 Luk. 12. 42. portion of meat in due season, yea
 2 Psal. 141. 5. when I am repproued, let me take it as an excellent oyle which shall not breake my head. Far be it from me
 1 Act. 7. 54. that I should be cut to the heart, and gnash at the Minister with my teeth,
 1 Act. 2. 37. but let me be pricked in my heart
 38. vnto repentance, and receiue of the
 1 Thess. 4. 1. Ministerie how I ought to walke and to please God, and therein to abound more and more. Prepare me (O Lord)

Lord) ^d to lay apart all filthinesse and ^d *Lam. I. 21.*
 superfluitie of maliciousnesse, that I
 may receiue with maknesse the in-
 grafted word, which is able to saue
 my soule. * Incline my heart vnto ^e *Psal. 119. 39.*
 thy testimonies, and not to conetous-
 nes, ^f lest falling into temptation and ^f *1 Tim. 6. 9.*
 a snare, and into many foolish & hurt-
 full lusts, they vtolue me in destru-
 ction and perdition. Alwaies make
 me carefull to ^g grow in faith and a ^g *Ephes. 4. 15.*
 good conscience. And let me neuer ⁱ *1 Tim. 1. 5.*
^h deceiue my selfe in being a hearer ^h *Lam. I. 21.*
 onely and not a doer of the word. And
 because oftentimes ⁱ tribulation and ⁱ *Mash. 13. 21.*
 persecution ariseth because of the
 word, whereat (I see) many are by
 and by offended, I pray the teach me,
^k to build my house vpon a rocke like ^k *Mash. 7. 24.*
 a wise man, ^l and to suffer with ^l *2 Tim. 2. 12.*
 Christ, that I may also reigne with
 him. Finally, I humbly pray the to
 sanctifie my heart, that I may ^m turne ^m *Esa. 58. 13.*
 away my foote from doing my plea-
 sure on this thy holy-day, and that I
 may call the Sabbath a delight, the
 holy of the Lord, honourable, and
 may

2 Pet. 1. 5.

Phil. 2. 12.

Lam. 3. 40.

may honour thee, not doing mine owne waies, nor finding mine owne pleasure, nor speaking mine owne words: but "giving all diligence ° to worke out my owne saluation with feare and trembling, specially in ° searching and trying my waies and turning againe vnto thee Lord, according to thy blessed Gospell, through thine onely Sonne Christ Iesus my Saviour and Redemer, vnto whom with thy holy Paternie and thy sanctifying and comforting Spirit, be of me in my most willing and constant endeouours, and of all other thy seruants in thy Church likewise, ascribed and giuen, all honour, glory, praise, might, maiestie and dominion, both on this thine owne holiday, and for euer world without end. Amen.

Parent. But what if any of vs severally and alone (having no other to ioyne with vs, but must pray solitarily, vnlesse we altogether omit the dutie, after the manner of our prophane and
irreligious

irreligious neighbours) would vse those two formes of prayer which you haue composed for the whole Familie on the worke-daies? Or, what if my whole Familie or any two or more of them would in their priuate fellowship vse that forme of prayer which you haue drawne for a Christian in solitary towards the beginning of the Lords day? May we not so vse either the one or the other, as may be most for our comfort and edification?

Pastor. Yea, you may easily doe so; if you will. And you are bound to doe so rather then omit the dutie altogether. Prouided, that in such a case when you doe vse the two formes which are for the worke-daies (as also for the formes of thanks-giuing before and after Meales) you do heedfully put the singular number for the plurall, as *I* for *We*, *Me* for *Us*, *My* or *Mine* for *Ovr*, &c. And that, when mo than one of you shall ioyn together in the forme which is for the Lords day, you doe vse the plurall number for the singular, as *We* for *I*,

*M**Us*

Us for *Me*, *Our* for *My* or *Mine*, &c. The which course, if you be driuen of necessitie to take, or do sometimes voluntarily performe, it will also proue one helpe to inable you to conceiue prayers of your selues without the helpe of these or any other formes to be read vpon a Booke, much sooner. For as I told you at the first, that is the end I shoote at in setting you downe these formes, and which you ought to labour for in vsing these or any other godly formes, vnto the vttermost of of your power. And assure your selues, that though you be very ignorant and weake at this present, yea and seeme to your selues that you can do litle or nothing this way, I meane, to conceiue prayer of your selues, yet if you will conscionably seeke the Lord & your owne saluation, diligently frequent the Ministerie that God hath sanctified vnto you, delight in the often fellowship of the Godly, whom the Lord hath indued with sauing knowledge already, desire their helpe in prayer, and therein ioyne with them, and in their

* Note these directiōs, you ignorant persons, and remember to follow them in the feare of God; & haue a speciall care to examine your selues on

their absence (which to the greatest number of you must needs fall out very often) attentively, constantly and carefully vse these or any other godly formes of prayer and thanksgiuing, God will blesse you with such vnderstanding of your spirituall estate, that you shall in far shorter time then you thinke, attaine to the end of your godly desires, which is to lay away your Bookes, and out of your owne feelings to make your petitions and thanksgiuings vnto the Lord, vpon any occasion either ordinarie or more speciall and rare. But if you shall neglect this counsell of God, and profanely put off the holy duties of praier and thanksgiuing from time to time, or performe them but coldly, carelessly, vnreuerently, or vaine-gloriously, as the hypocrites doe, then verily be you afraid lest the Lord should in his wrath iudge you spiritually, and so you continue blind and ignorant or (after a sort) superstitious in vsing a set forme now & then, and lest you haue alwaies such neede of a Booke to pray vpon, that

the Lords day
in secret, and
to renew your
peace with
God in a
more settled
and comfort-
able turning
of your feete
vnto his testi-
monies, *Psal.*
119. 59. with
92. 11, 12, 13.

* Behold a
piece of the
old wines
their very best
prayers.

Note.

without it you shall be able to say little more then, * *Lord haue mercy vpon vs, forgine vs our sinnes, blesse our house and our harbour, and all that euer we would haue good of, and send vs heauen at our last end;* yea and lest you fall from praying vpon a Booke (as I haue knowne some) to meere nothing or worse than nothing. Beware then of an idle forme and bare externall deuotion or ceremonie of Godlinesse, without seeking the power thereof: As also of such a manner of learning, as neuer to be able to come to the knowledge of the truth: Which fearefull iudgement God doth therefore commonly inflict, because the heart is not zealous, sincere, nor godly disposed to see, obey and continue in the whole sauing truth of God, but resolued to stand out against some part of it, or to follow some sinfull lusts still: *2 Tim. 3. 5, 6, 7, 8.*

V.

Parent. Lastly, I pray you collect vs such a Hymne or Psalmie (out of *Dauid*)

Dauids Psalmes) as breifely toucheth the most necessarie graces, and which we may sing to Gods glorie and our owne edification and comfort, in following the labours of our vocations and callings, and at other times when we thinke good.

Pastor. But you must consider Gods proceeding with you in all things, your owne necessities and estate, and accordingly seeke out and sing such Psalmes as God hath fitted for you in his Booke, to vse vnto your better mouing and stirring vp to liue vnto his glorie, and your owne spirituall growth in faith and a good conscience.

Parent. We will not forget to bestow our labour that way euerie day once at the least, in the choise of some Psalm or parcell of a Psalm (according to our weake indgement) if God permit. Howbeit, because we haue not any one Psalm of conuenient shortnesse, that setteth forth the cheifest points and most necessarie graces of Christianitie, fitted for our capacitie, and because many of my people are

Part. 3. The Country-man

dull to learne manie Psalmes, prescribe vs one which my ignorant ones may learne by heart, and whereby we may haue a taste of the heauenly sweetnesse which the Godlie doe gather in their religious vse of diuine and spirituall songs.

Pastor. Then take this for a taste, which if you will read and sing together with all your Houshold, but once on euerie worke-day in the Euening, you shall finde, that those who can learne any thing, shall before the yeare goe about, performe it by heart of themselues, although they bestow no other time vpon it.

A godly Hymne or Psalme collected out of the booke of DAVIDS Psalmes, and composed of chaise verses, which do breisely point at some of the cheifest Lessons of Faith towards God, and of good Workes towards Men; all for the most part in forme of prayer & praise to God.

*Fit for the more ignorant sort to sing at
their ordinarie worke, and at other
times convenient, to the glory
of God and their owne
edification.*

| | <i>Psal.</i> | <i>vers.</i> |
|---|--------------|--------------|
| I T is a thing both good and meete, to praise the Highest Lord: And to thy name, O thou most High, to sing with one accord. To shew the kindnesse of the Lord, betime ere day be light: And eke declare his truth abroad, when it doth draw to night. | 92 | 1 |
| O God giue eare and do apply, to heare me when I pray: And when to thee I call and cry, hide not thy face away. From all the sinnes that I haue done, Lord, quite me out of hand: And make me not a scorne to fooles that nothing vnderstand. | 55 | 1 |
| If thou, O Lord, do straitly marke our foule iniquitie, | 39 | 9 |
| | 43 | 2 |

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Psal. *vers.* O Lord, who can before thee stand,
excused for to be?

130 4 But mercy and compassion,
O Lord, are still with thee,
That men may loue & feare the name
of thy great Maiestie.

131 10 His feare true wisdom doth begin,
his lawes obserue do they
That any vnderstanding haue,
his praise doth last for aie.

132 133 Direct my footsteps by thy word,
that I thy will may know,
And neuer let iniquitie
thy seruant ouerthrow.

36 Incline my heart thy lawes to keepe,
and couenants to embrace,
And from all filthie auarice,
Lord, shield me with thy grace.

37 From vaine desires and worldly lusts,
turne back mine eyes and sight,
Giue me the spirit of life and power
to walke thy waies aright.

The second part.

133 1 Behold, how good a thing it is,
and pleasant for to see,

Brethren

with his household. *Part. 3.* 169

| | | |
|---|--------------|-------------|
| Brethren together fast to hold, the bond of amitie, And he is blest that carefull is the needy to consider, For in the season perillous the Lord will him deliuer. | <i>Psal.</i> | <i>Ver.</i> |
| | 41 | 1 |

| | | |
|--|----|----|
| And, Lord, that man is happie sure whom thou dost keepe in awe, And through correction dost procure to teach him in thy Lawe. Yet thou dost helpe the weake & poore with aid, and make them strong, And eke destroy for euermore all those that doe them wrong. | 94 | 12 |
|--|----|----|

| | | |
|---|-----|----|
| I did belieue, therefore I spake, yet I was troubled fore: But I am thine, saue me, my God, for I haue sought thy lore. Why art thou then so sad my soule, and frest thus in my brest? Still trust in God, for him to praise, I hold it euer best. | 116 | 10 |
| | 119 | 94 |
| | 43 | 5 |

| | | |
|---|-----|---|
| Doe well, O Lord, vnto all those that vpight are in heart. | 125 | 4 |
|---|-----|---|

But

Psal. Verf.

8

But those that vnto crooked waies
shall choose to turne apart,
Them shall the Lord with workers lead
of all iniquity,
But peace vpon his Israel
for euermore shall be.

80

19

O Lord of Hostes, through thy good
conuert vs vnto thee: grace,
Behold vs with a pleasant face,
and then full safe are wee.

57

13

Set forth and shew thy selfe, O God,
aboue the heauens bright,
Extoll thy praise on earth abroad,
thy Maiestie and might.

Parent. I pray you what Psalmes of
Dauid do you iudge most edifying and
comfortable for our ordinary vse?

Twelue select
Psalmes.

Paster. Methinketh, the first, the
fourth, the eight, the twelfth, the fif-
teenth, the nineteenth, the twenty fifth,
the thirty second, the fiftie first, the se-
uenty third, the one hundred & third,
and the hundred & nineteenth are easi-
est and fittest for an ignorant familie:

For

For the which I referre you to your Psalme books; specially I recommend the fifteenth Psalme vnto you, wherein a true Christian is pithily and summarily described by his proper marks and fruits. And if any of you can sing the tune of Psalme 136. and 148. you may sometimes vse the same fifteenth Psalme, which I haue paraphrased in this forme following, and fitted to be sung in that tune also, by two, the one making the question, and the other answering.

An Hymne made vpon the fifteenth Psalme, in manner of a Dialogue, and may be song by two, the one representing I E H O V A, and the other D A V I D.

Psalme 15. in another tune.

To the tune of Psalme 136.

I. *I* E H O V A omnipotent,
Shew forth what folk they are
Shall sojourne in thy tent,
As Pilgrimes wont to fare,
The members here

David.

Of

Part. 3. The Country-man
Of Church fighting, but aye dwelling
in heauens there.

Iehoua.

2. The righteous soule, he walkes
vpright in constant wise,
Entire and Iustice workes,
his carefull exercise;
Likewise the truth
in heart doth speake, without deceit,
the simple sooth.

3. This man, maliciouſlie
depraueth not with tongue,
So neither frowardly
his neighbour doth he wrong:
Ne knowes ſlandour,
nor yet doth brocha foule reproach
gainſt his neighbour.

4. Each vile one is abhor'd
in his vnpartiall eye;
Free fearers of the Lord
he much doth magnifie:
And if he sweareth,
though hurt there-frō, to him do come,
himſelfe not ſpareth.

with his Household. *Part. 3.*

173

5. On gaine his heart's not bent,
as vsurers for vse,

Nor 'gainst the innocent,
reward at all doth chuse.

Good godly deede
why then doth he? [*Iehoua*] for charity,
and not for meede. *Dauid.*

These marks, Lord, are they true? *Dauid.*
These marks be veritie. *Iehoua.*

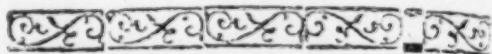
O'rethrowne iust shall, I rue! *Iehoua.*
O'rethrowne iust shall not be, *Dauid.*
Nor any ill *Iehoua.*

to him whose way goes not astray
from this my will.

Parent. What ordinances hath the
Lord appointed and left vnto his
Church in his wisedome and mercy, to
further speciall prayer and thanksgiv-
ing in more extraordinary occasions.

Pastor. Fasting for Prayer, feasting
for thanksgiuing, and Vowes for both.
Which learne in the larger Cate-
chismes, and specially in the booke, in-
tituled, *A Treatise of Christian Religion.*

T H E



THE FOURTH PART.

The third out-ward mean of Grace. *Concerning the Sacraments of the New Testament, first in generall.*

Parent. **W**Hat are the Sacraments of the Testament?

Childe. ^a Publike and holy signes and Actions ordained by the Lord Jesus, mystically setting forth and sealing the Covenant of Grace.

Servant. Hath God ordained the Sacraments to begin grace in any persons?

Scholler. ^b No, but God by his spirit in Christ doth by the Sacraments confirme and strengthen grace, where it is already begunne.

Servant. How then doe you esteeme the Sacraments in respect of Christs mind towards you?

Scholler. ^c As the very pledges of his love, the assurances and instruments of his grace, and honourable badges

^a Gen. 17. 1, 7.
^b Rom. 4. 11.
^c 1 Cor. 11. 25.

^b Rom. 4. 11. &
10. 14, 17.

^c Acts 2. 38.
1 Cor. 11. 24, 25.
26. Mat. 28. 19

badges to professe his name by.

Servant. And how doe you esteeme them in respect of your mind towards Christ?

Scholler. ^d As the testimonies of ^d *Acts* 8, 36,
my Faith, receiuing his grace, the to- ^{37, 39}
kens of my thankfulness, and the be- ^{1 Cor. 10, 16, 17}
ry bands of my duety both to him and
his Church.

Parent. Who hath authoritie from the Lord to administer the Sacraments?

Child. ^e They only who are sent to ^e *1 Chron.* 13, 10
preach the Gospel. ^{11. & 15, 12,}

Parent. To whom do they of right ^{13. 2 Chron.} 30,
belong to be receiued? ^{3 & 35, 36.}

Childe. ^f To sound hearted Chri- ^f *John* 4, 1, 2,
stians. ^{Exod.} 4, 16.

Parent. What then haue the wicked ^{Mat} 28 18, 19
to doe with them? ^f *Act.* 2, 38, &
^{8, 37. 1 Cor.} 12

Child. ^g Nothing at all, till they be ^g *Act.* 2, 38, &
purged from their sinnes by Faith ^{1 Cor.} 11, 28.
and Repentance.

Servant. But what if they presume ^h *Deut.* 23 21,
to receiue them without faith and re- ^{22. 1 Cor.} 10, 1
pentance? ^{2, 3, &.} With

Scholler. ^h Yet they shall reape no ^{Exo.} 14, 27 28,
benefit by them, but rather increase ^{29. Eccl.} 3, 4,
their ^{Mat.} 7, 7, 10 13

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their sinne and condemnation.

Servant. And what if they shall neglect or contemne them?

1 Gen. 17. 14.
Numb. 9. 13.
Lev. 7. 30.

Scholler. ⁱ They are then speciall enemies of Gods glozy and of their owne saluation, cutting themselves off from Gods couenant and Church, and so they incur Gods heauy wrath, vlesse they repent. *

* Oh cōsider
that the Lord
Jesus himselfe
was baptized,
ate the Lords
supper, and
commanded
both.

k Mat. 4. 24,
25, &c. 1 Cor.
11. 25, 26, &c.

Servant. How is that proued?

Scholler. ^k Seeing God hath sharply corrected his owne children, soundly hearted and otherwise godly with sickenesse and weakenesse, yea euen with death for some negligence or irreuerence about the Sacraments, much more fearefullie will he punish the wicked and vngodly for their grosse abusing or refusing of them.

Parent. After what manner are the Sacraments to be celebrated?

1 Numb. 9. 3, 4,
5, 12. 1 Cor.
11. 23.

Childe. ⁱ As is prescribed in the Word of God.

Parent. How many Sacraments be there?

2d 1 Cor. 12. 13

Child. Two; ^m Baptisme and the Supper of the Lord.

Parent.

Parent. Of what parts do they consist?

Child. ⁿ Both of outward and inward things. *n* Heb. 6. 2.
1 Cor. 10. 16. 17

Parent. What are the outward things?

Child. The earthly creatures and certaine actions of Minister the and Receiuers about the same.

Parent. What are the inward things?

Child. Christ himselfe, his spirituall graces and workes, and certaine spirituall actions of the Receiuers.

Parent. What then is the benefite which the Faithfull receiue by the Sacraments?

Child. ^o They are confirmed in the *o* Mat. 28. 19.
1 Corin. 11. 20.
Ec. 12. 13
Gen. 17. 7, 8.
Ephes. 5. 26.
union that they haue with Christ, ¹ *re* *1* Corin. 11. 20.
Ec. 12. 13
Gen. 17. 7, 8.
Ephes. 5. 26.
and with God the Father, and with
with God the holy Ghost, through
Christ.

Of Baptisme, in particular.

Parent. What is Baptisme?

Child. ^p The Seale of our *p* Mat. 28. 19.
france

trance and first admission into the profession of Christianity.

Parent. What is the outward thing in baptisme?

Childe. * Washing, or sprinkling
 q Math. 2. 16.
 & 28. 19. with water.

Parent. What spirituall thing is meant thereby?

Child. * The blood of Iesus Christ
 1 Eph. 5. 25. 26.
 1 John 1. 7.
 Apoc. 1. 5.
 Heb. 9. 14.
 our Saviour shed for vs, yea whole
 Christ himselfe purging our finnes.

Parent. What is the worke of the Minister, and the right forme of Baptizing?

Childe. First, 'to open the covenant of grace. Secondly, 'to sanctifie the water to this holy vse by prayer and thanksgiving. Thirdly, 'with the water to baptize * into the name of the Father, and of the Sonne, and of the holy Ghost.
 1 Math. 28. 19
 1 Tim. 4. 5.
 2 1 Tim. 4. 4, 5.
 1 Als 22. 16.
 1 Luke 1. 59.
 11 Mat. 28. 19.
 * That is, into the Communion.

Parent. What is the inward worke performed by Christ?

Child. * He putteth away my sinne
 * 1 Cor. 1. 13,
 14, 15, 16. &
 6. 11. & 12. 13
 11. 12.
 * John 17. 21, 22,
 23, 24, 26.
 and giueth me a new life, thereby making mee one with himselfe and with his Church vnto my certaine assurance

rance of eternall life.

Parent. How doth Baptisme represent the putting away of your finnes by Christ?

Child. * Even as the water sprinkled by the hand of the Minister, washeth away the filth of my bodie, so the blood shedding of Iesus Christ layed hold upon, by the hand of faith, cleanseth me from all my finnes, and that not onely by forgiving mee both the guilt and punishment, but also by sanctifying sinne in me.

x *Act. 2. 38.*
22. 16. 1 *Job. 1.*
7. *Rm. 6.*
Col. 2. 11, 12.
Psal. 32. 5.

Parent. How doth Baptisme represent the giving of a new life unto you by Christ?

Childe. y Even as water maketh that saire which before was foule; so the holy Ghost purifying my heart by Faith, both iustificieth me before God in the imputation of Christs righteousness, and sanctifieth me to lead a holy life, who before was unholy and uncleane.

y *Mat. 3. 11.*
Mark. 1. 4.
Acts 15. 9.
1 *Pet. 3. 21, 22.*
Tit. 3. 5, 6.

Parent. What is the outward worke of those that are to be baptized?

z *Math. 3. 6.*
Act. 8. 36, 37.
38.

Childe. z Confession of their sins,

¶ 2

of

of their faith, and of their repentance, and readily to receiue baptisme in forme aforesaid.

Parent. And what is their inward action?

a Gal. 3. 27. & 5. 3. Child. ^a To put on Christ by faith vnto newnesse of life.

i Pet. 3. 21, 12. Parent. Why then should infants bee baptized which can doe none of these things?

b Gen. 17. 7. Child. First, ^b because they be long to the Couenant of Gods grace, Mark. 10. 14. and vnto his kingdome, God himselſe saying, I am God vnto thee and to thy seed after thee. ^c Act. 16. 15, 23. ^d i Cor. 7. 14.

^e Gen. 17. 11, 12. Secondly, ^e they haue as good right to Baptisme, as the infants of the ^f Heb. 10. 14. ^g Col. 2. 11, 12. Jewes had to circumcision. ^h i Cor. 10. 2, 3. compared.

Parent. What is the duty of children after baptisme?

d Heb. 8. 11. Child. First, ^d to learn the waies of the Lord, and to keepe his statutes. ^e Ephes. 4. 1, 2, 3, 4, 5, 6.

Secondly, ^e to keepe a holy fellowship with Christ and his Church. ^f Act. 2. 41, &c.

Parent. When may you haue true comfort by your Baptisme?

f Col. 2. 12, 13. Child, ^f When I feele my selfe to be ^g Tit. 3. 5. ^h i Cor. 5. 17.

be regenerate or sanctified.

Parent. What? May you feele your selfe to be regenerate?

Childe. ¹ Yes verily, if I be regenerate *Rom. 7. 14.*
15, &c.

Parent. How may you know that *Psal. 119. 93, 94.*
 you are regenerate indeed?

Child. ^h If I can find that the light *h Epies. 5. 26.*
 and efficacie of Gods Word, shining *1 Pet. 1. 23. & 2.*
 and burning in my heart, hath truly *1, 2. 2 Tim. 3. 5*
 killed the strength of sin and wrought *Psal. 119. 40.*
 the power of godlinesse in me.

Servant. I pray you declare more particularly, when you can perceiue that?

Scholler. First, ⁱ when I haue an *Rom. 7. 15, 16.*
 unfained hatred and striving against *&c. to the end.*
 all sinne, but specially against mine *Phil. 3. 10, 11.*
 owne corruption, and contrariwise an *&c.*
 earnest studie and delight to all ver-
 tue, but speciallie to doe mine owne
 dutie.

Secondly, ^k when I doe constantly *k Psal. 119. 1.*
 labour both for sincerity and bright-
 nesse of heart in all duties which I be-
 take, and also for perfection to keep *2, 3, 4, 5, 6.*
 all the Commandements of God unto *Deut. 10. 12, 13.*
16. Mat. 5. 48.
Col. 2. 6, 7.

the vttermoſt.

1 Cor. 6. 19.
20, & 10. 31.
Dut. 30. 20.
1 Theſ. 5. 18.
Col. 2. 6, 7.

Thirdly, ^l When I am moued with a holy zeale, to doe all things to the glory of God, for obedience to his ſupream authoritie, and in way of thankefulneſſe vnto him for all his benefits, but chieſelie for giuing me Jeſus Chriſt and his goſpell.

m Pſal. 15. 4.
& 16. 3.
1 Pet. 1. 22, 23.
1 John. 3. 14 &
5. 1.
Pſ 139. 21, 23.

Fourthly and laſtly, ^m When I bear a ſingular loue towards godly perſons, becauſe they are godly, and contrariwiſe a holy hatred againſt the vngodlie, becauſe of their vngodlineſſe.

Parent. But what if one ſhall alwaies continue vnregenerate (for vnſanctified) after his baptiſme?

n Deut. 10. 16.
Eccleſ. 5. 4, 5.
Ezek. 44. 9.
Jerem 9. 26.
John. 3. 3, 5, 18,
19, &c.
Rom. 2. 28, 29.

Childe. ⁿ That is a plaine token that ſuch a one wanteth faith, & therefore is vn baptized in heart, whoſe damnation muſt needs be the greater, becauſe he breaketh his vowe made vnto God.

*Of the Lords Supper,
in particular.*

Parent. **W**hat is the Lords Sup-
per?

Child. ° The seale of our spirituall o *Mat. 26. 26,*
nourishment and growth in Christia: & c. *1 Cor. 11. 23*
ntie. *& c.*

Parent. What are the outward parts
in the Lords Supper?

Childe. ° Bread and Wine.

p Mat. 26. 26,

Parent. What be the inward parts or
graces?

27, & c.

Childe. ° The Body and Bloud of *q Mat. 26. 26,*
Christ, yea whole Christ, God and *27, & c. John 6.*
Man, with all his merits. *35, 51.*

Parent. What is the worke of the
Minister, and the right forme of admi-
nistring the Lords Supper?

Childe. First, ° to consecrate the *p 1 Cor. 11. 24.*
bread and wine to this holy vse, by *25, 26. 1 Tim.*
prayer and Thanksgiuing, declaring *4. 5. 2 Cor. 30.*
the Institution and vsing them accor- *16, 17, 21, 22,*
dingly, together with a cleere opening *& c.*
of the Couenant of Grace. *Exod. 12. 6, 26,*
27.

Secondly, ° to breake the bread, *p 1 Cor. 10. 16.*
& 11. 24.

p 4

and

Acts 2. 42.

and poure out the Wine.

2 Cor. 11. 23, 24, 25. Thirdly, to deliuer them to the people in Christs owne words, or to that effect.

Parent. Which are Christs owne words?

Child. Of the Sacramentall bread
 111 Math. 26. Christ said, "Take, eat, * this is my
 26, 27, 28. bodie, which is broken for you, do this
 Mark 14. 22, in remembrance of me.

23, 24. Luk. 22. And of the sacramentall wine,
 17, 19, 20. thus, "Take this, diuide it among you,
 2 Cor. 11. 24, for * this is my blood of the new Te-
 25. compared. stament, which is shed for you and for
 * That is, an effectuall Sa- many for the remission of sinnes, this
 crament of do in remembrance of me.

my bodie that shall be broken, and of
 my blood which shall be shed.

* 1 Cor. 11. 24, 25, 26, 28. Child. * Reuerently & decently to
 with 10. 16. & wine so consecrated and deliuered,
 14. 40. and to eat and drinke them.

Parent. Which are then the principall outward actions in the vse of the creatures when we celebrate the Lords Supper?

Child. First, the Ministers breaking

ing of the bread, and powring out of the wine.

Secondly, the Ministers giuing and the Peoples taking of both the bread and wine into their hands.

Thirdly, the eating of the bread & the drinking of the wine by all the Receiuers.

Parent. What grace of Christ is set forth by the Ministers breaking of the bread and powring out of the wine?

Child. * The most grauous and x *Esai. 53.*
 vspeakable torments that Iesus *Math. 26. 37.*
 Christ suffered in soule and bodie for *38. & 27. 46.*
 his elect, yea euen vnto the death, and *Luk. 22. 44.*
 specially the breaking of his bodie & *Ioh. 19. 17, 18.*
 the shedding of his blood vpon the *33, 34. & 20.*
 Crosse. *25. 27.*
1 Cor. 5. 7.

Parent. What inward worke of Christ is sealed by the Ministers giuing, and the peoples taking of both the bread and wine into their hands? *y John. 6. 27.*
29, 33, 47, &c.

Child. y That Christ offereth to *Rom. 8. 30.*
 all, but truly giueth himselfe and all *Eph. 3. 17, &c.*
 his merits vnto euery one of them *with 1 Cor. 13.*
 particularly, that doe receiue him *24, 25. & 1.*
Ioh. 2. 12.
 by

by the hand of faith.

Parent. And what graces do the eating of the bread and the drinking of the wine assure unto vs?

Child. First, ^a that Jesus Christ
 27. *Math.* 26. 26, *Ioh.* 6. 35, 40, 51, 56, with all his benefits is become wholly
 1 *Cor.* 10. 16, the true beléuers, to the feeding by
 17. of their soules in the Couenant of
 Grace.

2 *Iohn.* 17. 21, Secondly, ^a that they are made one
 22, 23. with him.

1 *Cor.* 10. 16, Thirdly, ^b that they shall increase
 17. and grow in the feeling and enjoying
 5 *1 Cor.* 10. 16, of him and of his grace.
 6 *12.* 13.

Ephes. 4. 15, 16. *Parent.* What then is the cheifest inward action of the Receiuers?

Child. ^c The Communion or partaking of the Bodie and Blood of Christ.

Parent. How doe you communicate or partake the bodie and blood of Christ in the Lords Supper?

Child. First, ^a I feede spiritually
 2 *Act.* 2. 42, by faith in my soule on Christ and his
Rom. 4. 11, with merits vnto a more comfortable assurance and feeling of the forgiveness of my sinnes and of my further iustification.
 2 *Cor.* 10. 16.

Secondly, ^e in rememb'ring his e I Cor. 12. 13.
 Loue with thankfulness, I gather with Ephes. 5.
 more and more strength to dye vnto 26, 27. Deut.
 my sinnes, and to line vnto God in 16. 6, 7, 12, 16,
 new obedience, whereunto (by recei- 17. Exod. 13.
 uing this Sacrament) I do vow my 8, 9, 10.
 selfe in my best endeouours. 2 Chr. 30. 19.
 Ezra 6. 21, 22.
 with Deut. 16.

Parent. But what is represented by
 this, that you receiue the same crea-
 tures in the Lords Supper, which all
 other the faithfull doe throughout the
 whole world, and that in the companie
 of the faithfull in the Congregation?

Child. The Communion, mutuall f I Cor. 10. 16,
 loue and vnitie, that I and all the rest 17.
 of the faithfull haue amongst our
 selues from and vnder Iesus Christ
 our Head.

Parent. How do you then commu-
 nicate with the faithfull in the Lords
 Supper?

Child. First, ^s I am confirmed in g Ephes. 4. 1, 2,
 all such graces as other the Faithfull 3, 4, 5, 6, 15, 16.
 do receiue from Christ, that they do
 also belong to me.

Secondly, ^h I binde my selfe in a
 speciall bond of Loue, to praactise all a Col. 3. 14.
 the

Mat. 2. 41, 42. the duties thereof unto them in gene-
Gal. 1 Cor. 12. rall (as to the ioynt members of the
Eccl. 13. same mysticall bodie) and particular-
 ly to remember the poore.

Servant. Is there any change (as the
 Papists say) of the bread and wine,
 into the naturall bodie and blood of
 Christ?

1 Cor. 11. 26, Scholler. ⁱ There is a change of
27, 28, 29. their vse, but not of their substance.

Servant. What is their vse at that
 time?

1 Cor. 11. 26. Scholler. Twofold. First, ^k a so-
 lemnne shewing forth of the Loyds
 death.

1 Cor. 10. 16, Secondly, ^l the nourishment of our
17. with 11. 27, soules and bodies unto euerlasting
29. life.

Servant. Whence haue they that
 strength and vse?

1 Cor. 11. 23, Scholler. ^m From the ordinance
24, &c. and blessing of Christ, whereby they
 are consecrated to that purpose.

Servant. How do you proue that
 bread and wine remaine still in their
1 Cor. 11. 26, owne nature after consecration?

27, 28, 29. Scholler. ⁿ First, the words of God
 calleth

calleth them so after.

Secondly, ° there must needes be o 1 Cor. 11. 26.
true outward signes.

Thirdly, P this consecrated bread p Experience.
and wine will corrupt in time.

Fourthly, q we see, see and taste q The Reason
nothing but bread and wine. is good, vnles

Servant. But seeing Christ saith, wee had a
This is my Bodie, and *This is my Blood*, word of faith
why should we not beleue that they to build a
are changed into his bodie and matter offaith
blood? vpon.

Scholler. There are many reasons
why we should not beleue so.

Servant. Let vs heare some of them.

Scholler. First, the naturall sense
of those words teacheth no such
change.

Secondly, Christ was neuer cor-
porally present in any of the Jewish
Sacraments.

Thirdly, Christ was not corpo-
rally present in this Supper, when he
did first administer it.

Fourthly, Christ's bodie shall not r Act. 3. 21.
come downe from heauen till the last
day.

Fifthly,

Fiftly, it poffeffeth but one place of a true naturall bodie, wherefoener it is.

Sixty, it is absurd and ticked to hold that Chrift hath many bodies and in many places at once, and that men (though Reprobates) yea Dogs, Cats, and Vice may chew his flefh in their teeth.

Servant. Why are they then called his bodie and blood?

Scholler. Firft, becaufe they are the Sacraments of his bodie and blood.

Secondly, for the great fimilitude betwene them.

And thirdly, to affure vs more strongly of his spirituall prefence.

Servant. Is it lawfull to with-hold either the bread or the wine from any of the Communicants?

Scholler. No; for firft, the Lord Iefus ordained both; and fecondly, there is neceffarie ufe of both.

Servant. What neceffarie ufe?

Scholler. To fhew that he is our full and fufficient foode.

[John 6. 35,
53, 54, 55, 56.
Act. 4. 12.

Parent.

* * *

Parent. You said that Christ giueth Of fit and
himselfe and all his merits vnto euery worthy Re-
true beleeuers in receiuing the Lords
Supper.

Child. Yes, for the Lord in his
free Grace and Mercy, esteemeth such
to be worthy Receiuers.

1st Luk. 3. 8. &
20. 35.
Col. 1. 12.
Reuel. 3. 4.

Parent. Shew mee more at large
whom the Lord esteemeth worthy Re-
ceiuers?

Child. They that are furnished
with such Graces, as are both ne-
cessarie and fit in this case, and that
do vse it as Christ hath appointed,
and as becommeth so heavenly my-
steries.

Parent. Which are those Graces
that are most necessarie and fit?

Child. These five: First, * Knows^u 1st Ioh. 17. 3.
ledge.

Secondly, * a true and liuely faith. * 2 Cor. 13. 5.

Thirdly, * Repentance & newnesse * 1 Cor. 11. 31.
of life.

Fourthly, * Charitie towards men. * Col. 3. 14.

Fifthly,

2 Luk. 12. 15.

Act. 8. 36.

Fiftly, ² an earnest desire to receive this Sacrament.

2. Of Knowledge.

Parent. What knowledge is required (at the least) for the worthy receiving of the Lords Supper?

Child. Some true knowledge of God, of his Law, of his Gospell, of our selues or our owne estate, and of the Sacraments.

2 1 Cor. 8. 4.

b Gen. 1. 1.

c Act. 17. 28.

d 1 Ioh. 5. 7.

e Reuel. 4. 9.

f Iohn 4. 24.

g 1 Tim. 1. 17.

h Job 11. 7, 8.

i Reuel. 4. 8.

k Exod. 3. 14.

l Psal. 135. 6.

m Esai. 46. 10, 11.

n Lam. 1. 17.

o Mal. 3. 6.

p Psal. 147. 5.

q Gen. 17. 1.

r Mica 7. 18.

s 19, 20. Ps. 99. 8.

Parent. What knowledge of God is required?

Child. That there is ² but one God, ^b the maker and ^c governour of all things, and ^d distinguished into the persons of the Father, the Sonne, ^{9.} and the Holy Ghost.

Parent. What is God?

Pastor. ^e God is a living, ^f spirituall, ^g eternall, ^h infinite and ⁱ most holy essence, ^k existing onely of himselfe in all perfection, ^l as touching his will most absolute, free and vchangeable, ^m in his working all-sufficient for wise-
dome and strength, ⁿ and to his crea-
tures

tures most mercifull and iust.

Exod. 34. 6, 7.

Parent. What is a Person?

Pastor. ° A distinct manner of subsisting in the Godhead.

John 14. 9,
16, 17, 18. &
17. 21.

Parent. Declare vnto mee more largely, how the one onely God is distinguished into three persons, and how the three persons subsist in the one God, which we commonly call the *Unitie in Trinitie* and the *Trinitie in Unitie*.

Pastor. The three persons are so distinguished one from another, that they are neither separated nor confounded, either in themselves or in their working. *

* A mysterie to be reuerently beleeued, not curiously searched
*Hypostases in-
scrutabiles.
Diuinitas indi-
uicibilis, perso-
narum proprie-
tates incommu-
nicabiles.*

In themselves, for

First, ech person hath the whole Godhead in it, in such sort as the *Unitie* of the essence or nature of God is neither diuided into parts nor destroyed.

Secondly, ech person is coeternall & coequall without difference of time or greatnesse.

Thirdly, ech person is in and with ech other, and possesseth ech other, so that yet the Father is not the same with

Job. 1. 33. & 5.
19, 20, 21, 22,
23.

O

the

8. 16, 17, the Sonne, or the Holy Ghost, or the
 18, 19. & 10. Sonne the same with the Father or the
 30. & 14. 9. Holy Ghost, or the Holy Ghost the
 10, 11, 13, 14, same with the Father or the Sonne, as
 15, 16, 17, 23,
 26. touching their persons.

And fourthly, ech person enjoyeth
 equall glory with other, and ech hath
 everlasting delight in other, yet not
 the same, but according to the distinct
 manner of ech persons subsistence in
 the Godhead.

In their working, for though ech
 person doth the same things that the
 other do, in euery thing that is done,
 without absence or weaknesse, yet not
 any one of them worketh altogether
 after the same manner as another doth,
 but ech one of them according to the
 distinct proprietie of his Person in
 speciall.

Parent. How are the three Persons
 distinguished in their speciall Pro-
 perties?

Pastor. P The Father is of himselfe,
 p *Prov.* 8. 22,
 23, 24, &c. the Sonne is begotten of the Father
Psal. 2. 7.
John 15. 26. from all eternitie, and the Holy Ghost
 proceedeth from the Father and the
 Sonne.

Parent.

Parent. How in their working together?

Pastor. " The Father worketh of himselfe by the Sonne and the Holy Ghost, and therefore the originall & beginning of the action is ascribed to him. " The Sonne worketh from the Father by the Holy Ghost, and so the disposing of the action (as it were by a Steward) is attributed to him. " The Holy Ghost worketh from the Father and the Sonne, and therefore the efficacy and finishing of the action is in a speciall sort allotted vnto him.

q. M. L. 1. 1, 2.
John. 5. 17, 19.

1. A. m. 8. 1.
Heb. 1. 2.

1. Gen. 1. 2.
1. Cor. 12. 11.

Parent. What knowledge of the Law is required for worthy Receiving?

Child. " That it requireth true righteousness, and discouereth our corrupt nature, sinne and condemnation.

1. Dent. 6. 25.
Rom. 7. 7, 8, 9,
10, 11, 13.

Parent. What of the Gospell?

Child. " That Christ is our sufficient Redēmer and onely remedie against Gods curse.

1. A. F. 4. 12.
Gal. 13. 13.

Parent. What of our selues or of our owne estate?

O 2

Child,

² *Ephes. 2. 3, 4.* Child. * That we do surely stand
5, 6, 7, 8, &c. in grace, though borne in sinne and
w^oath.

Parent. What of the Sacraments?

² *Esa. 7. 11.* Child. * That they are fit & wo^r
Rom. 4. 11. thie helps to strengthen our weake
Luk. 22. 19, 20. faith.

Servant. How are they so?

¹ *Iere. 19. 10,* Scholler. ¹ Because the Lord doth
11. Act. 21. 11. worke vpon other our senses and fa-
Iohn. 3. 12. culties, as our seeing, feeling, being
Galat. 3. 1. admitted, and censed, receiuing, ea-
1 Ioh. 1. 1, 3. ting and drinking, fasting, digesting,
being nourished, refreshed, cheered
and strengthened, thereby to confirme
vnto our hearts his sauing grace,
which first by hearing the word we
haue belaued.

II.
Of Faith.

* Of this
grace we haue
conferred al-
ready in the
second part,
and also more
in Part. 5.

Parent. What Faith is required for
the worthy receiuing of the Lords
Supper?

Child. Faith, which taketh hold
of Christ and his benefits, and leadeth
vs to true thankfulnesse. *

Parent.

with his Household. *Part. 4.* 197

Parent. What Repentance and Newnesse of Life is required? *III.* *Of Repen-*

Child. * That godly sorrow *repentance and* causeth to forsake sinne, together Newnesse with that effectuall grace *which in of life.* ably to keepe Gods Commande- * See more of ments, increasing with the increase this grace in of God. *Part. 2. and in Part. 5.*

Parent. What Charitie towards *IV.* Men, is required, before you receiue *Of Charitis* the Lords Supper? *towards*

Child. * That which is wrought *men.* and groweth in my heart towards * *1 Iohn. 5. 1. Ioh. 13. 34, 35. & 15. 12, 13. 2 Cor. 8. 8, 9. compared.* them for Iesus Christs sake, who loued both them and me vnto the death.

Servant. How do you further know that you haue loue or charitie towards men?

Scholler. First, ^a because I doe ^a *Psal. 16. 3. 1 Iohn 3. 16 & 4. 1. 1 Pet. 1. 22. & 3. 8. & 4. 8. 9. & 11. 1. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* specially loue and reuerence godly persons.

Secondly, ^b I seeke for conscience sake to be reconciled, after offences committed. ^b *Matth. 5. 23, 24.*

3

Thirdly,

e *Math. 5. 44.**Mark. 11. 25.**26.*d *1 Cor. 14. 1.**& 16. 14.**Gal. 6. 10.**Hebr. 12. 14.**1 Pet. 3. 11.**2 Tim. 3. 3.**Matt. 2. 10, 14.*

See more of

unto whom I am bound in nature of

this grace in

by any other covenant of God. *

part. 3. *supra.*

and in part. 5.

infra.

V. Of earnest

Parent. Why must you earnestly

desire to receive the Lords Supper?

Child. For two causes. First,

because the Lord hath both ordai-

ned and commanded it for his owne

glory.

Secondly, God giveth more grace

by it, than by the word preached

alone.

Parent. What more grace haue you

by it, than by the word preached

alone?

Child. First, Christs death and

merits are more particularly applied

to me, and so I am more fully assured

to

to be kept still in grace, yea and sealed
by vnto euermlasting saluation.

Secondly, ^g I am more strongly ^g *12.13.*
bound (as by a solemne renewing of
an oath) to continue in Grace.

Thirdly, ^g I am more effectually ^g *Act. 2. 41.*
stirred by to make profession of Faith ^g
and obedience, as often as I am cal-
led thereunto.

Servant. How often is every Chri-
stian bound to receiue the Lords Sup-
per?

Scholler. ^h As often as he may, so ^h *1 Cor. 11. 25.*
that he be a worthy receiuer. <sup>26. Act. 2. 42.
Of receiuing
worthily.</sup>

* * *

Parent. But what is required of vs
about the time of celebrating the
Lords Supper, that wee may vie it as
Christ hath appointed, and as becom-
meth so heavenly mysteries?

Childe. There are required these
three things: First, a due and holie
preparation before. Secondly, a fit
disposition in the action. Thirdly, o-
ther duties afterward.

I.
II.
III.

O 4

Parent.

I. Of preparation before. *Parent.* What preparation is required before?

Childe. We must set our selves apart from all other businesse, that we may,

1 Cor. 11. 28. First, ⁱsearch our selves thronghly
31. for the sanctified graces of know-
ledge, Faith, Repentance, Charitie,
and desire to the Lords Supper as
foresaid.

^k Psal. 26. 6. Secondly, ^kstirre them vp and re-
new them vnto better growth and
Num. 9. 6. practise.

1 2 Chron. 30. Thirdly, ⁱhumble cranie the assi-
18, 19, 20. stance of Gods spirit, and reconcilia-
Mat. 5. 23, 24. tion with God; yea and with men al-
1 Tim. 4. 4, 5. so, where need is.

Servant. But what if you finde the sanctified graces of Gods spirit to be weake in your heart? must you not then abstaine?

m 2 Chr. 30. 18 Scholler. No, ^mI must come, and
19. 20. that with hope and chærefulnesse, vp
on some conditions.

Servant. Why with hope and cheer-
fulness? *Scholler.*

Scholler. ^a Because the Lords ⁿ *Esa. 7. 11.*
Supper was ordained of purpose for ^{Luk. 4. 18.}
the confirmation of the weake. ^{Mat. 15. 24.}
^{with Luk. 11.}

Servant. Vpon what conditions
must you come?

Scholler. First, ^o if the graces ^o *Acts 1. 3.*
foresaid be found in me, though verie
weake.

Secondly, ^p if I feele my wants ^p *Job 4. 10.*
with grieffe.

Thirdly, ^q if I labour against my ^q *Mark 9. 24.*
weakenesse, hungering and thirsting
after Gods grace in Christ.

Servant. What speciall means hath
the Lord appointed for our better di-
rection to try and examine our selues?

Scholler. ^r Conference with good ^r *Mat. 3. 6.*
men, and chiefly with the Minister. ^{Acts 8. 37.}

Servant. May notorious offenders ^{lam. 5. 16.}
that are impenitent, fooles, madde
men, and children be admitted to the
Lords Supper?

Scholler. ^s No, for they either can ^s *1 Cor. 11. 28.*
not or doe not examine themselues ^s *Exod. 12. 15, 18,*
right befoze they come, and therefore ^{19, 20, 43.}
are not rightly prepared. ^{Numb. 9. 6.}

Parent.

II. Dispositiō
in the action,

2 Num. 9. 3, 5.

2 Cor. 11. 24,

25.

Parent. What disposition is required in the whole action of celebrating the Lords Supper?

Childe. First, * a diligent observing of al the holy signes and actions, together with a wise understanding of their right vses, and applying them accordingly by each particular person vnto himselfe for his owne spirituall profit.

u 1 Cor. 11. 20

eye. and 14. 40.

The reason of
due preparati-
on and dispo-
sition.

* 1 Cor. 11. 20.

&c. to the end
of the chapter.

Secondly, * such decent behaviour and gesture of the body, as are agreeable vnto euery holy action.

Parent. Why must wee thus prepare and behaue our selues?

Child. * Because otherwise wee shall receiue vnworthily.

Parent. What danger is it to receiue vnworthily?

x Ibid. and 1.

Sam. 4. 3, 4, 10.

& 5. 6, 7, 9, 11

12.

Child. Very great, * for then wee are guilty of the body and blond of the Lord, and so doe eat and drinke our own damnation or temporary iudgement at the least, because we discern not the Lords body.

Servant.

Servant. How is the vnworthy Receiver guilty of the Body and Bloud of the Lord?

Scholler. ^y Because the indignati^y *1 Sam. 2. 29,*
on or reproach which hee offereth to *30.*
this holy Sacrament, redoundeth to
the things thereby signified and set
forth, to wit, to the body and bloud of
Christ, as the disgrace done to the
Kings picture, Broad Seale, or Am-
bassadoz turneth to the disgrace of the
King himselve.

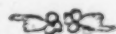
Servant. What indignity or reproch
is that?

Scholler. ^z In that the vnworthy *z Psal. 50. 21.*
Receiver himselve esteemeth, and gi^e *Rom. 2. 24.*
ueth cause for others also to thinke,
that Christ is the Saviour of euill
men, or otherwise to blaspheme.

Servant. How is it said that the vn-
worthy Receiver discerneth not the
Lords body?

Scholler. ^a Because he commeth to *a 1 Cor. 11. 20,*
receiue the Sacrament with no other *Ec. to the end.*
preparation nor deuotion, then as if it *Exo. 12. 11, 14,*
were but common bread and wine. *15, 16, 17, &c.*

Parent.



III. Of duties
afterward.

Parent. What duties are required
after we haue receiued the Lords Sup-
per?

b Psal. 26. 7.

Child. First, ^b to blesse God heartily
for our redemption.

c Nehem. 8. 10.

1 Cor. 16. 2.

Secondly, ^c to giue to the poore as
God hath prospered vs.

d Deut. 10. 16.

Thirdly, ^d to labour to feele in our
selues the strength and comfort of
this Sacrament.

Parent. What shall a true Recei-
uer feel in himselfe after the partaking
of the Lords Supper?

e 1 Cor. 10. 16,

27. & 11. 24.

Altho 16. 33-34

Childe. * The increase of his faith
and sanctification in Christ, and so
a greater measure of comfort in Christs
merits, and a greater care & power to
dye vnto sinne, and to walke in new-
nesse of life.

f A. 7. 8. 13, 14,

& c. 10. 24.

John. 12. 4, 5, 6.

& 13. 21, 26,

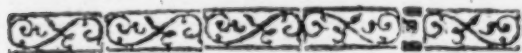
27, & c. and 18

2, 3, & c.

Parent. What if one after the recei-
uing of the Sacrament, neuer find any
such thing in himselfe?

Child. ^f He may well suspect him-
selfe, whether hee did euer repent or
not,

not, & thereupon is to vse meanes to come to sound faith and repentance.



THE FIFTH AND
LAST PART.

Concerning the Praetise of the Communion of Saints.

The fourth
outward
meane of
Grace.

Parent. **W**Hat is the Praetise of the Communion of Saints?

Childe. ^g Such holy fellowship as ^g *Heb. 10. 24.*
the faithfull doe exercise among them- ^{25.} *1 Thes. 5. 11*
selues, according to the word of God. ^{12.} *Act. 2. 42. 44*

Servant. What faithfull doe you meane?

Scholler. ^h All and enery one of the ^h *Psalm. 136. 3.*
godly, whether teacher or learner, go- ^{Gal. 4. 15.}
uernor or gouerned, great or small. ^{Act. 18. 3. 26.}
^{James 2.}

Servant. When is this fellowship exercised?

Scholler. ⁱ Not onely in the pub- ⁱ *Ioh. 20. 19. 26*
like vse of Gods worship, as vpon ^{Act. 20. 6. 7,}
the Sabbath daies, but also in pri- ^{Eccl. Psalm. 101. 5}
uate, ^{& 122. Psal.}
18. 3.

uate, & as much as may be throughout their daily conuersation.

Servant. And how, and after what manner exercised?

Scholler. ^k By teaching, admonishing, remembering, exhorting, comforting, reproving, confessing, praying and giuing thanks each with other, and for other, mutuall reioyning and mourning, conferring, aduising, considering to stirre vp, releuing, correcting, accompanying, and otherwise as is taught in the holy Scriptures.

Servant. But what saith the Word concerning fellowship with the wicked?

Scholler. ^l If your calling & estate will permit, we must carefully auoid all speciall fellowship with them (blessed be to heale them) and chiefly those that are hardened in their sinnes, and doe contemne admonition.

Servant. What reasons bee there why a Christian must make speciall conscience of his company in his daile conuersation?

Scholler. First, ^m God noteth it

^k 1 Tim. 4. 6.

² Tim. 3. 16.

1 Thes. 4. 18.

1 Cor. 5. 1.

Rom. 12. 15.

Gal. 6. 1.

Luk. 22. 31.

1 Sam. 15. 24.

&c.

1 Cor. 5. 2 Cor. 2.

1 1 Sam. 25. 14.

17, 18, 19, 25.

&c.

Psal. 120. 5. &c.

101. 6, 7. 1 Cor.

5. 11. Luk. 5.

30, 31, 32.

2 Cor. 6. 14, 15.

16, 17, 18, &c.

m Mal. 3. 16.

2 Cor. 6. 17, 18.

in his booke of remembrance (as being specially delighted with it) hold they that feare the Lord, speake often one to another.

Secondly, ⁿ Companie, whether it be good or ill, will intise men to be like vnto themselves, and the euent is commonly answerable, that, Euerie man is like his companions. So, hee that maketh little conscience of his company, vsually maketh little of sin.

Thirdly, ^o not only the benefit that we receiue, yea and yeild to other the faithfull by keeping by other fellowship with them, is vndoubted and of tentisies very great in ministring of grace, as sauing knowledge, wisdom, loue, zeale, comfort, cheerefulness and such like, at least restraint from the outward committing of sin, and that euén in the hypocrites, but also we inable one another thereby against the enuifull courses of the wicked on the one side, and for the performance of many actuall duties on the other, and all to the glory of God.

Fourthly, ^p though wee be not grossely

ⁿ Pro. 1. 10. &
13. 20. 1 King.
11. 1, 2, 3, 4, 5.
Psal. 106. 34.
35. 36.

^o Psal. 133. 1,
2, 3. 1 Thes. 5.
11.
Euen Iudas
absteined frō
much euill in
his Masters &
fellowes com-
pany, Eccles. 4.
9, 10, 11, 12.
1 Pet. 4. 9, 10, 11

^p Gen. 19. 8. &
42, 16. Psalm.
119. 115.

grossely corrupted and peruerterd by them, noz yet apparantly defiled with their pitch, yet our nigh and speciall fellowship with them, will eyther diminish our zeale to goodnesse and our hatred of euill, and so ⁹ lukewarmnesse (which is an estate very odious in the sight of God) will creepe vpon vs, or at least ⁷ hinder the doing of many good things, and in those we doe, we are indangered, not to doe them in so good a manner for freedom, cherefulnesse, and perfection, as otherwise we might haue done them.

¹ King. 22.7, Fifthly, ¹ ordinary fellowship with ^{2,4,5,6,7, &c.} the vngodly (when they may be lawfully and conuenientlie auoyded) is ^{Gen. 34.20, 21. 22, 23.} the way to harden them in their sinful state, especially if they be not often and thoroughly reprovued and admonished, for they will some conceine, that if their case were so wretched and damnable (as indeed it is) then the other would not so much converse with them: And then chiefe lie will they thinke so, when the godlie make speciall contracts with them as marriages,

riages, or haue great familiarity, or continuall and ioynt labours with them.

Sirthlie, it is an vnequall yoke, 1. 2 Cor. 6. 14. 15. 16. Pro. 22. 1. and so not onely vneasie for a Chyristian to beare, but also against the credit of Religion, and our owne good name, both which ought to be deare vnto vs, because the glozy of God doth much depend thereon, as all experience sheweth.

Lastly, the Lord hath sharpelized 1. 2 Chron. 18. 31. & 19. 1, 3. 3. & 20. 35. 36. 37. chastised his seruants, though neuer so bypight and deere vnto him, for their sune this behalfe.

* * *

Parent. We perceiue then that Christ by his Spirit giueth the benefit of his Couenant of grace vnto his Church or people, * seeking him heartily and exercising it selfe religiously in these foure outward Meanes which we haue conferred of.

Of the effects of the 4 means of grace, both in good and bad. 2 Chron. 15. 3. 4. 12, 13, 14, 15. Luk. 11. 9, 10. Acts. 2.

Pastor. Yes verily; but yet after diuers manners, as hath beene shewed.

13

For

For

1 *Rom. 10. 14.* First, ^x he calleth by his word and
 25, &c. 2 *Pet. 1. 19, 10.* euermore inlighteneth and guideth
 by it.

3 *Mark. 9. 24.* Secondly, ^y he stirreth vp and ina-
 4 *II. 24. Iam.* bleth to pray with the assurance of
 5 *1. 6. & 5. 16, 17* Faith, and with a feruent and holy de-
 sire (which are the two chiefe proper-
 ties and sinewes of Prayer) and heareth
 and bleisseth the same.

6 *2 Chron. 30.* Thirdly, ^z hee setteth and comfor-
 7 *21, 22, 23, 24.* teth the heart in Grace by the worthy
 8 *25, 26, 27.* receiuing and remembring of the two
 Sacraments.

9 *As. 9. 10, 20* Fourthly, ^a he further moueth and
 strengtheneth to forsake the euill, and
 to choose the good, training and assi-
 sting in dutie, by the conscionable vse
 of the Communion of Saints.

Parent. Are all these foure meanes
 effectuell to the saluation of all those
 who haue the outward vse of them?

10 *2 Cor. 2. 16, 17* *Pastor.* No; for first, ^b there are
 some that perish, vnto whom the prea-
 ching of Christs Gospell is not the fa-
 uour of life vnto life, but the sauour of
 death vnto death.

Secondly,

Secondly, ^c the Lord will not heare ^{c Zach. 7. 13.}
their cry who wil not heare his cry, but ^{Psal. 109. 7.}
their prayer shall be turned into sinne.

Thirdly, ^d the wicked reape no be- ^{d Judas, Ma-}
nefit by the Sacraments, but rather in- ^{34, &c.}
crease their sinne and condemnation.

And fourthly, ^e though some bee ^{e 2 Chron. 27.}
numbred with the very chiefest, and ^{33. & 2 Sam.}
continue in their fellowship, and that ^{16 23. Act. 1.}
very nigh and speciall, yet they may be ^{17. and 8. 13.}
the children of perdition ^{John 17. 12.}

Parent. Is not the consideration of ^{A note or two}
Gods workes shewed in his Creature, ^{of the consi-}
and continuall Providence ouer all, a ^{deration of}
profitable meane to teach and mooue ^{Gods workes,}
vs to belieue, feare, loue, and obey the
Lord?

Pastor. ^f Yes, for the Lord doth as ^{f Psal. 19. 1, 2,}
it were second and scale the truth of his ^{3, 4, &c. & 8. 3.}
Word by proceeding according there- ^{Dan. 9. 12, 13.}
unto, in his workes: For the vvhich
cause, ^g the godly are commended in ^{g Psal. 77. 10.}
the Scriptures for their meditating and ^{11, 12 & 111. 3}
right-applying of the workes of Gods

P 2 hands,

^h Psal. 28. 5. 7 hands, ^h and the wicked haue a woe
^{Isai. 5. 11, 12.} pronounced against them for their
 prophane neglect and abuse of them.

Parent. Why then haue you omitted to put the Meditation of Gods workes vnto the meanes of grace?

^{1 Rom. 7. 18, 19,} *Pastor.* ¹ Because the blindnesse and
^{20, 21, 22, &c.} hardnesse of mans heart is such by our
 Nature corrupted, that though this
 booke of the creatures, and of all o-
 ther the workes of God, be both great
 and plaine, yet of it selfe it helpeth vs
 not to attaine to the grace of the Gos-
 pell, but onely as we are directed and
 ledde by some one or more of those 4.
 meanes of grace that wee haue euen
^{k Psal. 138. 2.} now handled, and chiefly by ^k the
 and 19. 17. light of the Word of God; Other-
 wise it serueth to make man without
 excuse.

II. Of Christ his Protecting and Defen- ding of his Church.

The second
 way of Christs
 ruling of his
 Church in this
 world.

Parent. How doth Christ protect
 and defend his Church?

Childe.

with his Household. *Part. 5.* 213

Child. ¹ Both by ordinary and extraordinary meanes.

¹ Ps. 86.

² Psalm. 48.

Parent. By what ordinary meanes?

³ Psalm. 82.

Child. ⁴ By his Magistrates, by his friends, and by his foes, and that both with and against their wills.

⁴ Rom. 13. 1. 2.

⁵ 3. 4. Psal. 106.

⁶ 46. Jerem. 38. 7.

⁷ Gen. 37. 39. 40.

Serv. Who are Christs Magistrates?

⁸ Eccl. chapters.

Scholler. ⁹ The King, and all in authority vnder him.

⁹ Exod. 3. 4. 5. 6.

¹⁰ Eccl. chapters.

¹¹ 1 Tim. 2. 2.

Servant. Who are his friends?

Scholler. ¹² They that doe whatsoeuer he commandeth them.

¹² 1 John 15. 14.

Servant. Who are his foes?

Scholler. ¹³ They that set themselves against his truth, either directly or in a mysterie.

¹³ 1 Cor. 1. 23.

¹⁴ Apoc. 13. 11. 1

Servant. What doth Christ say of those that are eyther carelesse or slavishly afraid to maintaine his truth, when it is slandered and traduced?

Scholler. ¹⁵ He that is not with me is against me, and hee that gathereth not with me, scattereth abroad.

¹⁵ Math. 12. 30

Parent. How doth Christ protect his Church extraordinarily?

Childe. ¹⁶ By sending it miraculous & wonderfull preservations and

¹⁶ Beleue the

histories of the

Bible, and o.

pen thine eyes & see the like hand of God upon many persecutors in these latter times also.

succours, and by executing fearefull and strange iudgements vpon the obstinate enemies thereof.

¶ II. Of Christ his disposing of all things to the greatest good of his Church in this world, and of his beginning to glorifie it in the world to come.

The third and last way of Christs ruling of his Church in this world, and of his beginning to glorifie it in the world to come.

¶ Rom. 8. 28.

Math. 28. 20.

Mark. 16. 20.

1 Cor. 15. 54, 55

Psalms. 18. 1. &

94. 12, 13.

Hab. 3. 16.

1 Cor. 15. 56,

57. Rem. 7. 8, 9

13, 23, 23, 24,

25. Deut. 8. 2.

2 Cor. 7. 11. &

12. 7, 8.

2 Chron. 32. 31.

Parent. **H**ow doth Christ dispose all things to the greatest good of his Church?

Childe. ¶ Both by potwring his blessing vpon all his direct meanes so that they take good effect; and also by turning the very sinnes and afflictions of his seruants, and finally their death, vnto contrary and profitable ends.

Servant. How doth he turn the sins of his people, vnto a contrary and profitable end?

Scholler. ¶ Whereas the end of sin is further intangling in sinne, and at the last everlasting damnation by the rule

rule of Gods iustice, God is pleased in mercy to let his people see their corruption and infirmities, and the deceits of Satan, by suffering them to fall into some sinne, to the end they may be watchfull and circumspect for the time to come, lest they fall againe into the like or more grievous sinnes, and walking humbly before him, may the more earnestly begge his grace; So not onely preventing their condemnation, but also drawing them vnto him, euen by that which seemed to estrange them most from him.

Servant. How doth Christ turne the afflictions of his seruants vnto contrarie and profitable ends?

Scholler. By comforting, sanctifying and deliuering them.

Servant. How doth Christ comfort his people in time of their afflictions?

Scholler. " He maketh them to reioyce in the holy Ghost (with a beginning of ioy vnspokeable & glorious) through the feeling of his loue euen in the midst of tribulation, through

u 2 Cor. 1. 3.
Rom. 5. 2, 3. and
8. 35, 36, &c.
and 14. 17.
1 Cor. 10. 13.
2 Tim. 4. 17.
Iam. 1. 2, 3, 4, 5.
1 Pet. 1. 8.

a steadfast perswasion that he will give a happy issue in due time; and further helpeth them in the meane space to beare their burthens with patience.

Servant. What principall encouragement have you to suffer afflictions with patience and comfort?

** Rom. 8. 28, 29*

Luk. 24. 26.

Heb. 12. 2.

Philip. 3. 10.

1. Pet. 4. 13, 14.

Scholler. * Because I am conformable therein unto the Son of God, my Saviour and my Head, who thus entering into his glory, made the passage both assured and easie for me, and causeth his glorious Spirit to rest upon me.

Servant. Must then the Godly needs suffer afflictions and so enter into Heaven?

** Luk. 9. 23.*

2 Tim. 3. 12.

Acts 14. 22.

Scholler. * Yes, and by no other way.

Servant. After what manner are they afflicted?

y 1 Sam. 1. 15.

1 Cor. 11. 30

32. Job 1. 2 &c.

chapters.

Psal. 73. 4, 5.

Scholler. y Both in minde and body, and that not onely with such tribulations, whereunto the wicked are subiect in this life, but also oftentimes after an especiall manner: Besides,

sides, ^a they that are borne after the ^a Gal. 4. 29.
flesh, doe persecute them that are
borne after the Spirit.

Servant. But do not the persecuti-
ons which the Godly suffer for the
Gospel, turne to the destroying of the
Gospel?

Scholler. ^a No, but rather to the ^a Phil. 1. 12,
furtherance of it. 13, &c.

Servant. How so?

Scholler. First, ^b because God ^b Mat. 16. 18.
will get himselfe praise in letting all with Phil. 1.
men see, that he not only maintaineth 12, 13, &c.
and preserveth, but also propagateth ¹ Pet. 4. 14.
and spreadeth his truth, whatsoever ² Cor. 1. 8, 9.
opposition is made unto it. And to ¹ Cor. 1. 25. &
that end he strengthneth the faith of 3. 18, 19.
his children, and confoundeth the
wisdom of the world.

Secondly, ^c God will graciously ^c Act. 28. 22,
bless the godly sufferings of his ser- 23, 24.
vants, as well as other their obedi- ² Cor. 1. 6, 7.
ence and endeavours, for the further
clearing, and so for the continuance of
his truth. ^d Coloss. 1. 24.

Thirdly, ^d God will thereby in- ² Cor. 1. 8, 9,
courage the Sufferers to persevere. 10.

Fourthly, ² Tim. 4. 17,
18.

e *Philip. 1. 13,*14. 2 *Cor. 1. 6.*2 *Tim. 2. 9, 10.*

Fourthly, ^e the weaker sort of the
godly are usually emboldened through
the sufferings of the stronger, and so
the Gospell getteth ground.

f *Act. 4. 13. &*

21. 33. & 25.

13. 14. &c. &

26. 1. &c.

g *Dan. 3. & 6.*

chapters.

4 *Math. 27. 54.*h *Act. 9. 5.*

It is a proverb

taken from

oxen or hor-

ses, whowhen

they are prick-

ed by the dri-

uer, do them-

selus no good

by kicking &

meeting the

pricke, but ra-

ther procure

double harme

vnto them-

selues by re-

ceiuing the

prick the dee-

per into their

owne sides,

And fifthly, ^f the rest are moued to
consider more seriously of the cause;
whence it is, that sometimes even
the persecutors doe attaine to build
that which before time they destroy-
ed, or at least wise do cease persecu-
ting, and are made more milde and
fauourable: though I should say no-
thing, that other whiles they are dri-
uen ^g to confesse the truth, albeit they
will not truly conuert; And some al-
so are afterward afraid ^h to kicke a-
gainst pricks, that is, lest hauing ben
conuicted by the shining light of the
truth, together with the Patience and
Constance of the children of the truth
(that do profess it and suffer for it)
they do aggravate and hasten Gods
fearefull iudgement against them-
selues, sith that they cannot chuse
but know, that, will they, nill they,
they must be subiect to the authoritie
and lordship of Christ, who is the holy
and

and strong challenger of his owne
saining truth and of euery part
thereof.

Servant. How doth God sanctifie
his people by afflictions?

Scholler. ⁱ Whereas affliction is ⁱ *Psai. 119. 67.*
in the proper nature thereof, through ^{71.} *Exod. 10.*
Gods pure iustice, the due punish- ^{28.} *Deut. 8. 2,*
ment of sinne, and such a punish- ^{3, 4, 5.}
ment as by reason of our sorrow- ² *Cor. 1. 9, 10,*
nesse draweth more sinnes out of vs, ^{11.} *Revel. 3. 19.*
it is now made in Christ Iesus, Gods ^{Heb. 5. 8. & 12.}
fatherly chastisement to reclaine vs <sup>5, 6, 7, 8, 9, 10,
from our sins, and to make vs loath ^{11, 12, 13, 28.}
them the more; and on the other side,
to nurture and traine vs in Faith,
Patience, Wisedome, and child like
alwe and ob dience to the Lord.</sup>

Servant. But what if your afflictions
abound and be exceeding great and
long?

Scholler. ^k Yet I doe reckon that ^k *Rom. 8. 18.*
the afflictions of this present time are ² *Cor. 4. 17.*
not worthy to be compared with the
glozy that shall be revealed in me, as
also that my light affliction which is
but for a moment, worketh for me a
far

far more exceeding & eternall weight of glory, and therefore in such a case
 1 Psal. 42. & 1 I pray and strue for great and long
 73. 26. & 138. patience, assuring my selfe, that God,
 2. 2 Cor. 1. 5. who is the strength of my heart, will
 strengthen me with strength in my
 soule, & make my consolation abound
 through Christ.

Servant. It seemeth then that affliction proceedeth from the divine Providence and Loue of our most mercifull Father, as no small benefit vnto them that are thereby exercised.

m 1 Sam. 16. Scholler. *m* It is very true; If
 10. first, *n* we submit our selues to God,
 Matth. 5. 10. not refusing to be chastened.

Revel. 3. 19. Secondly, *o* If we endure to the
n Heb. 12. 6, 7. end in the profession of Faith and a
o Mat. 24. 13. good Conscience, blessing the name of
 1 Tim. 1. 19. the Lord.
 2 Tim. 6. 12.

Rom. 2. 7. And thirdly, *p* If we profit thereby,
Iob. 1. 21. partaking of Gods holinesse, and partaking
p Heb. 12. 10, the peaceable fruit of Righteousnesse;

11. for the Righteous (saith
q Iob. 17. 9. *q* Iob) shall hold on his way, and he
 that haeth cleane hands shall be stronger
 and stronger.

Servant.

Servant. How doth Christ deliuer his people out of afflictions?

Scholler. Sometimes he easeth them by mitigating their tribulations for a time, often he setteth them free from their speciall afflictions by some powerfull and mercifull hand of his, but at the last he surely taketh them away from whatsover is euill by Death it selfe.

Parent. What is Death?

Child. Death is the parting asunder of Soule and Bodie, which though it be vnto the soules of the wicked a present entrance into Hell, yet vnto the Godly it is become by Christ Iesus the assured passage vnto eternall life, where they are instantly with him in Paradise.

Parent. What shall follow Death at the last?

Child. The resurrection of the Bodie and the last Iudgement.

Parent. To what end?

Child. That euery one both elect and reprobate may receiue the things done in his bodie, according to that he

he hath done, whether it be good or bad, the one sort unto the manifestation and praise of Gods mercy, and thother of his iustice.

Servant. When shall the Resurrection of the Bodie and the last Iudgement be?

Scholler. Both shall be at Christs
² *Mat. 24. 36.* second comming, ² which for the day and houre cannot be knowne, either of Men or Angels.

Servant. What and whose bodies shall rise againe?

Scholler. ^a The very same & none
^{27.} *Math. 25.* other of euery one (without excep-
^{32.} *Rev. 20. 13.* tion) both of Gods Elect and of the Reprobate, which they haue in this life.

Servant. How doth the word of God distinguish the bodies both of Gods Elect and of the Reprobate, at the latter day?

Scholler. ^b Into two sorts, the
^{52.} one, of all those who haue bene dead
¹ *Theff. 4. 15.* from the beginning of the world until
^{16, 17.} that instant of Christs comming to
^{Rem. 14. 9.} iudgement, the number of whom is
² *Tim. 4. 1.* the

the greater, and the other are those that then shall be found alive.

Servant. By what meanes shall the dead bodies of Gods elect be raised vp?

Scholler. By the unspeakable c 1 Cor. 15. power and vertue of Christ declared in his owne resurrection, at the sound of a trumpet, they all and every part and member of them throughout the whole bodie, shall be restored & made perfect (in a moment, in the twinkling of an eye) notwithstanding all confusion and hindrances whatsoever to the contrary.

Servant. And what shall be done to the bodies of Gods elect that then shall be found alive?

Scholler. d Luk. 24. Through the same John 10. & 21. power of Christ, who was changed 1 Cor. 15. 51, when he rose from death to life in his 52. owne bodie, they shall be likewise suddenly changed from all corruption, and so be made perfect also, which change shall be unto them in stead of a resurrection.

Servant. What kinde of bodies shall they

they all then be?

e Mat. 13. 43.

1 Cor. 15. 43.

44, 45, 53.

Phil. 3. 20, 21.

Scholler. *Supernaturall, incorruptible and glorious, even like unto Christs owne glorious bodie, though not so glorious.

Servant. What saith the holy Scripture of their soules?

f 1 Theff. 4. 14.

compared

with 1 Cor. 13.

10, 12, 13. &

Col. 2. 2, 3, 4.

Scholler. ^fTheir soules (being indued with perfect knowledge, holinesse and loue, and descending from heauen) shall at the same instant of the Resurrection and change be rebaited and coupled unto their bodies againe, neuer to be separated any more.

Servant. What of soule and bodie together?

g Revel. 21. 4,

11. 1 Joh. 3. 2.

Scholler. ^gThey both shall be free from all infirmities and imperfections, yea and passions that haue any paine ioynded with them, and generally from all euill.

h Joh. 5. 29.

compared

with the analogie of faith:

& Revel. 1. 7.

& 6. 15, 16, 17

Servant. What saith the Scripture of the Reprobate?

Scholler. ^hTheir dead bodies indured shall be raised vp from y^e graue (as Malefactors are taken from the prison

prison to the tryall) by the power of Christ their most fearefull Iudge, and so their soules being ioyned againe to their bodie (full of extreme vglines and horrour) they shall be made able to indure the wrath of God for evermore, and the vnbelievers then liuing shall likewise be changed to the same effect.

Servant. What shall be done next afterwards?

Scholler. Christ will immediatly bring all both good & bad vnto iudgement. *Mat. 25. 32. Act. 10. 42.*

Servant. How will he bring his Elect vnto iudgement?

Scholler. After that he hath gathered all together by the Ministerie of the Angels, he will seuer the Elect from the Reprobate, and place the Elect at his right hand by his iudgement seat. *Mat. 25. 31, 32, 33. & 24. 31. 1 Theff. 4. 17.*

Servant. How will he vse the Elect in his iudgement?

Scholler. First he will pronounce them to be righteous, not once mentioning any of their sinnes against them, *1 Math. 25. 34, 35. & Heb. 8. 12. & 10. 17. Ezek. 18. 22.*

them, and therebpon allot them vnto his owne blessed kingdome and eternall life.

1 Cor. 6. 2, 3. Secondly, ^m he will honourably
Math. 19. 28. imploy them, as Iudges, to approue his most iust sentence, vpon the euill Angels and Reprobate men.

Seruant. When shall the sentence of saluation be executed to the Elect?

a Mat. 28. 34, Scholler. ⁿ Presently and together
 46. with the giuing of the sentence, they
2 Thess. 1. 10. shall be glorified, euen in the sight of
1 Thess. 4. 17. the Reprobate; and afterwards they shall goe triumphantly with Christ & his Angels into heauen.

Seruant. But how shall the Reprobate be brought to iudgement?

a Math. 25. 34. Scholler. ^o They shall be forcibly
 24. 30, 31. haled by the Angels before Christs
Revel. 1. 7. & 6. Tribunall, and there set at his left
 15, 16, 17. hand.

Seruant. And how shall they be vsed? And what sentence shall they receiue?

p Mat. 25. 41, Scholler. ^p They being bpbzaided
 42, & 6. and conuicted of all their sinnes, shall receiue the sentence of condemnation, whereby

whereby they shall be appointed unto hell for evermore.

Servant. How and when shall that sentence be executed?

Scholler. ¶ *¶* Even instantly in the sight of the Elect, they shall be thrust into Hell, where they shall be punished with everlasting destruction, shame and contempt, from the presence of the Lord and from the glory of his power, with the Devill and his Angels, every one according to the divers measures of the deserts of their finnes.

Servant. Why is the day of iudgement concealed from all Angels and men?

Scholler. ¶ Both to prevent all curious inquiring, and also to make us the more watchfull.

Servant. Why? what neede have we to watch, seeing some signes that must go before that day, are not yet fulfilled, as besides others, there must be *False-Christes*, and *False-Prophets*, shewing great signes and wonders?

Scholler. For two reasons chiefly.

1.

First,

1 *Mat. 25. 46.*

Dan. 12. 2.

2 *Thess. 1. 8, 9.*

Psal. 58. 10.

Matth. 11. 20,

21, 22, 23, 24.

Luk 12. 47, 48.

1 *Mat. 24. 36,*

37, 38, 39, 40,

41, 42, &c.

Mark. 13. 33,

37. Luk. 21.

34, 35, 36.

1 *Matth. 24. 23,*

24, 25, 26, 27,

28.

Mark. 13. 21,

22, 23.

Job. 33. 23, First, because our death is to vs,
 24, 25, 26, 27, as the last iudgement shall be to them
 28. Eccles. 9. 10. that then shall be found living, for as
 29. 10, 11, much as they are both alike vncer-
 12. & 90. 12. taine and vnknowne, and we may be
 & 115. 17. (yea and are often) deceiued for the
 Hebr. 3. 15. time of death as much as any shall be
 1 Thess. 5. 1. 10 for the time of the last iudgement:
 12. Rev. 14. 13. compared.
 And seeing the last iudgement shall
 finde vs in that state (whether for
 grace or sinne) wherein death leaueth
 vs; wherefore we must necessarily
 watch and prepare for death as for
 the last iudgement.

Secondly, although we should
 11 Mar. 13. 32, not be deceiued for the time either of
 33, 34, 35, 36, the one or the other, yet the danger of
 37. Luk. 21. 34, the one or the other, yet the danger of
 35, 36. securitie (whereby men are hardned
 1 Thess. 5. 1, 2, to their owne destruction) can be by
 3, 4, & c. no other meanes prevented nor annoy-
 ded, but by watching, the onely reme-
 die against it.

Seruant. Wherein consisteth this
 so needfull a Grace of Watchfulnes?

Scholler. Both in knowing all the
 occasions of securitie, and in using
 all the meanes of a speciall prepa-
 ration

ration or readinesse.

Servant. What occasions of security do you meane must be shunned, if we will watch?

Scholler. * Not only voluptuousnes, couetousnesse, worldly carefullnesse, ambitious desires, and the like, which are grosse sinnes; * But also
* Luk. 21. 34. 35, 36.
all abuse and excesse, yea and the vnreasonable vse of things that of themselves are necessarie & warrantable,
x Luk. 17. 26, 27, 28, &c. & 14. 18, 19, 20. 1 Cor. 7. 24, 35. Esai. 22. 12, 13, 14.
as eating, drinking, buying, selling, planting, building, marrying and giuing to marriage, recreating, &c. as when men do giue themselves ouer to these things which are so much the more pernicious to the soule, because they are not ordinarily condemned amongst men.

Servant. What meanes of speciall Preparation or Readinesse must wee vse?

Scholler. First, y we must diligently examine our selues, whether we haue the Faith, Repentance and Sanctification which lead vnto salvation.
y 2 Cor. 13. 5. Revel. 21. 27.

2 Mat. 25. 14, Secondly, we must be carefull ² of
 15, &c. to 31. the talents, that is, of those gifts and
 Dan. 5. 18, to graces both of minde & bodie, which
 24. with 4 24, God hath distributed to vs, to vse
 25, 26, 27. them to his glozy and to the good of
 1 Cor. 10. 31. his Church (yea and that others also
 1 Pet. 4. 10, 11. may be stirred vp to seeke and serue
 the Lord) which likewise turneth to
 Gods aduantage in the end.

2 1 Theff. 5. 17, Thirdly, ² we must set our selues
 28, 19, 20, 23. in most serious manner, as to all the
 Psalm. 16. 1. exercises of Pietie, so specially to
 Luk. 21. 36. Prayer, that God would preserve vs
 Mark. 13. 33, from falling away, that he would ha-
 34. sten his comming to Iudgement, and
 Revel. 22. 20. sit vs thereunto.

Seruant. How shall one know whe-
 ther he haue the true grace of Faith
 that leadeeth to saluation?

Scholler. Besides other notes which
 * Part. 2. and I haue declared * aboue, one may try
 Part. 5. himselfe whether he hath true sauing
 Faith by these two.

b Rom. 5. 2, 3, First, ^b when he can rightly reioyce
 &c. and glozy in God, comfortably depen-
 Heb. 10. 34, 35. ding vpon him in all necessities,
 1 Cor. 3. 21, 23. feares and dangers, yea even in the
 midst

midst of his greatest tribulations and
trypalls, vpon this ground of as-
surance, that all things are his, he
Christ, and Christ Gods.

Secondly, When his heart reioy:
c 2 Tim. 4. 6, 7,
ceth at the very remembrance and 8. 1 Ioh. 5. 4.
consideration of the day of Judge-
ment, because he is priuy to himselfe
that he hath fought the good fight of
faith against all his temptations,
and hath also kept the same in a good
conscience.

Servant. And how shall one perceiue
in himselfe true Repentance and San-
ctification?

Scholler. First, more generally,
d Math. 11. 12.
when one fully purpseeth in his
1 Iohn. 3. 2, 3,
heart and applieth his whole strength
8, 10. Phil. 3.
(powring forth his prayers incessant-
10, 11, 12, &c.
ly vnto the Lord) both to be thoroughly
Psalm. 119. 6.
purged from all his sinnes without
Matth. 16. 23.
exception, because where any one
Act. 5. 3 Zach.
knowne sinne raigneth, there Satans
3. 2. Rō. 16. 10.
throne is, and also to walke with
1 Ioh. 2. 13, 14.
God purely, in the obedience of all his
Ephes. 4. 26, 27.
commandements all his dayes, and
6. 13.
most of all in such duties as God doth

ſpecially require at his hands, for the magnifying of his power and grace ouer Satan and Sinne, and ſpecially at what time he is moſt ſtrongly tempted to euill, or oppoſed in that which is good.

Secondly, more particularly by the graces of humility and mercie.

Seruant. How may we perceiue the ſoundneſſe of our repentance and ſanctification by the grace of humility?

Scholler. When in all our waies, c Rom. 11. 20, and euen in our greateſt earthly proſperitie, we doe carrie our ſelues with lowlineſſe and feare both before God Luk. 17. 10. and Men, as being euer in Gods 1 Cor. 4. 5, 6, 7 ſight, & onely ſupported by his grace, 1 Ib. 31. 13, 14, 34. 2 Sam. 12. 7, 8, &c. 13. hauing nothing but what we haue receiued, and that of his free goodneſſe 141. 5. & onely, which he might haue giuen (if 144. 3. he had pleaſed) to any others (though 1 Tim. 1. 15. neuer ſo vnworthy) as well as to vs, Ephes. 3. 8. and of ſinners that ſhall be ſaued the Eſai. 40. 17. cheſe, but leſſe than the leaſt of all Saints in one reſpect or other, if not in many. And ſeeing all people and nations of the whole world are counted

ted to God lesse then nothing and ba-
nitie, how little (Iudge you) is each
particular person (if so he knew him-
selfe aright) in his owne eyes: To
conclude, it is a good note that wee
haue humilitie (the ready way to glo-
rie) when we can patiently and thank-
fullie in the secret of our hearts heare
our reproches, and holilie profit by
them.

Servants. How by Mercy?

Scholler. ^f When wee feele our hearts continuallie moued with com-
passion towards all, for their mis-
eries both spirituall and corporall, striv-
ing to do them good, yea though they
be very wicked, and our vntractable
enemies; and specially when wee
haue a quicke sense of the gréuances
of the poore members of Iesus Christ
his mysticall bodie, tendring them as
if our selues (yea Christ himselfe in a
sort) were afflicted with them, stirring
vp our selues willingly and chéerfully
(though in deepe pouertie) to our
power, and sometimes beyond our
power to comfort and help them, and
that

f *Mark. 3. 5.*
Luk. 19. 8, 41,
42, 43, 44. Act.
9. 36. & 10. 1.
Ec.
Gal. 6. 10. Psal.
16. 2, 3. & 35,
13, 14. Heb. 6.
10. & 13. 3. 15
Iam. 2. 13. Mat.
24. 34. & c. Act.
9. 4. Esai. 63. 9.
2 Cor. 8. 2, 3. &
9. 7.

See more of
Repentance
in Part 2.

that the rather, because wee see this grace so generally neglected amongst men, yea of those that professe godlinesse.

Servant. How may wee know that we doe vse our talents to Gods glory, and the good of his Church?

g Luke 17. 10.

Leclif. 1. 1, 2,

the whole booke.

Reuel. 3. 19.

Gen. 22. 1, 2, 3,

4, 5, 6, &c. Act.

21. 13. Rom. 9.

3. 2 Tim. 1. 9,

10. Ephes. 1. 12.

1 Pet 4. 1, 2, 3,

10, 11.

Scholler. 8 When being inwardly ashamed and displeased at our selues for our former follies and vanities in the abuse of our gifts, our vnprofitablenesse, coldnesse, and sloth, we learn to be moze affected with Gods cause than our owne, and with the saluation of mens soules than the safeguard of our owne bodies, and thereupon doe from time to time studiously imploy our gifts, whether great or small, vnto the same ends in taking all the most likely occasions and vsing them in the wisest and most gracious manner we possibly can, that they may become effectuell.

Servant. And how shall wee know that our prayers which we make in respect of the last iudgement, are right before God?

Scholler.

Scholler. ^h If they proceed from an earnest desire and longing of the hart ^{h Rom. 7. 24. Philip. 1. 21.} for the coming of the Lord, not so ^{2 Cor. 5. 2.} much to be freed from worldly miseries, as of a holy loue to be discharged of sinne, and to be clothed with righteousness.

Servant. Shall all they that are thus watchfull finde their death and the last iudgement truly comfortable to themselves?

Scholler. ⁱ Yes undoubtedly, and ^{i 1 Tim. 4. 6, 7, 8. Luke. 21. 28. 1 Thes. 5. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. Heb. 9. 28. Rev. 21. 2, 3, &c. and 22. 29.} therefore their consciences may and shal gather many comfortable tokens and pledges of Gods loue towards them for their eternall saluation.

Of Christs most full and absolute glorifying of his Church in heauen, the place of the blessed.

Parent. **H**ow will Christ most fully and absolutely glorifie his Church in heauen, the place of the blessed?

Child. ^k He will make them dwell ^{k Psal. 16. 11. 1 Thes. 4. 17. Luk. 20. 36.]} for

1 Esd. 6. 4. 4.

Psalm. 2. 17.

Dan. 12. 3. Luk.

27. 12, 13, 14,

25, 16, 17, 18, 19

enermore in his own most happy presence, sight and fellowship, together with all his blessed Angells ;¹ and there he will fill every vessell of mercy with honour, and ioy unspeakeable, according to the measure of his grace severally bestowed on them in this present life, and as they haue put the same to good vse in seeking of his glory, while they lived here.

* * *

Parent. Finally, I would entreat you (louing Pastor) to collect the sum of our whole Conference, cheefely for the most necessary matter and points, and to compose it in easie and ordinarie meeter, which we will often read ouer or sing as we follow our earthly labours, or at our leasure, sometimes one part, and sometimes another, as wee shall thinke needfull, and fit for our edification. For wee assure our selues that you are studious to dresse and order this food of our soules after sundry sorts, as good Cookes doe their meats, that

that so our taste may be pleased, our appetite stirred vp, ^m and wee may receive it rather then our necessary food fitted for vs, if not in one manner, yet in another.

Pastor. Lo then, your desire is satisfied, and that in as plaine a manner as I was able to attaine vnto, without affecting a lofty stile, or vsing hard words, because I would benefit you, poor simple countrie-people by speaking to your vnderstanding. * And if you will bestow some time in singing it, or some part of it daily, you shall find (by Gods grace) it will procure a good Meane, especially with some wits and dispositions, both to informe and to delight in the waies of Godlinesse. *

^m *Iob* 23. 12.
* O you ignorant souls, will you still loath the heauenlie

Manna, though the Lord hath tempered it for you after so many fashions: Consider at length (if nothing else wil moue you) with what face you shall behold the Lord (at that day) if you continue carelesse.

Prou. 1. 29. 30.

&c. with 2

Thef. 1. 7, 8, 9.

* See my warrant in *Ephes.* 5. 19. and *Col.* 3.

16.

THE

The Peroration, or summe of the whole in Meeter.

First, of God and his Law.

The Perora-
tion or Sum
of the whole,
in five parts.

ONe onely God, yet persons three,
I euermore confesse,
The Father, Sonne, and holy Ghost,
of like Almightinesse.
Without beginning or any end,
this liuing God I praise,
Most wise, most iust, and mercifull,
and infinite alwaies.
God maker is, and gouernour
of Heauen, Earth, Seas and all,
Of Angells, Men, all Creatures,
all matters great and small.
God worketh all vnto the best,
his owne elect to saue,
And will condemne the Reprobate,
themselues that mis-behaue.
God made man good, iust, right, and
and neuer to haue died, (pure,
But shamelesly and wilfully
forbidden fruit man tried.
Through Satans slight, so him and his
corrupt and bad he made,

In

summe of the whole.

239

In soule to hatch his secret sinne,
and body it to trade.

Then God gaue man his holy Law,
the tenne Commandements,
And charged him to keepe them all,
and thus with him indents.

If perfectly thou doe these things,
without all sinfull staine,
Thou shalt my blessing plentifull
and heauens ioyes attaine.

But if in any thing at all
thou faile or breake my lore,
Then surely thou my curse shalt feele
in hell for euermore.

* Lo heere the substance and the sum
of these ten Lawes of his,

* The tenne
Commande-

Which in most dreadfull sort hee gaue
to all his folke ywis. (vs,

1. The first Commandement teacheth
Gods inward worshid hye,

As him to know, to feare and loue
and trust in him onely.

2. The second precept doth inioyne
the ontward worship pure
Of God onely, as he appoints
in Canon of Scripture.

3. The third forbiddeth all abuse

of

The Peroration, or

of Gods most sacred name,
His titles, words and workes, that I
dishonour not the same.

4. The fourth injoyneth me & mine
the Sabbath day to keepe,
And set my heart and bodie both,
the Lord onely to seeke.

5. The fifth Commandement biddeth
that speciall duties all, (me,
I rightly yeeld to euery one,
to high, low and equall,
Respecting speciall calling theirs
and mine. So happinesse
I shall enioy, whether I liue
a longer space or lesse.

6. The sixth all duties teacheth me
to others and my selfe,
Mans person eke, with due regard
of soules and bodies health.

7. The seventh Precept doth inioyne
the rule of Chastity,
In heart and tongue, and euery part,
to leade my life thereby.

8. The eight Cōmandement biddeth
for goods and maintenance, (me
To yeeld the right to euery one,
to poore his sustenance.

9. The

9. The ninth concerning mans good
all duties doth command, (name,
Inpublike and in priuate both
God looks for at my hand.

10. The last of all bids keepe my heart
from ill concupiscence,
And pleasing-sinfull thoughts, before
consent to such offence.

* Then, out alas, and welladay,
what shall of me become,
That euery day doe breake Gods law,
euen from my mothers wombe?

I, wretched soule, haue spent my time
each day and night in sinne,
By thought, by word and deed, yet I
haue seldome knowne wherein.
From sinne therfore which I not feele,
I little care to flee;

Nor if I did, could I escape
by any meanes in mee.
Against Gods Law, a Rebell I
to God and selfe a foe:
And in that state fast held I am
by Satans snares also.

Gods curse is mine by due desert,
euen hellish condemnation:
Who then can worke my liberty,
my peace and my saluation?

R

Secondly,

The Peroration, or

*Secondly, Of Christ and
his Gospell.*

O Heauēly father thou sent'st forth
the second person hie,
Thine onely Son, who was conceiu'd
in wombe of maid *Marie*
By holy ghost, and in due time
was borne our nature in,
In all respects a very Man,
excepting onely sinne.
Christ Iesus hee both God and man
Gods holy Law obai'd,
And yet the endlesse curse thereof
for vs on him was laid.
His soule was heauy to the death,
his bodie hang'd on tree,
Till wrath of God was satisfy'd,
It's finisht then said he.
His blood he shed to saue our soules,
he put to shamefull death,
For to preuent our hellish paine,
our sinnes did stop his breath.
So in our stead himselfe he gaue
an holy sacrifice;
Imputed to the faithfull flocke
that serue him in right wise.

For

summe of the whole.

243

For Faith beleuees, Christ loued mee,
himselfe for me he gaue,
Embracing firm Christs righteousness,
which Gods Elect doth saue.

This Faith, if true, will comfort yeeld
to each repentant heart,

And certainly repentance shall
performe a happy part.

Thy minde full sore shall grieued be,
for all offences past,

Because therby thou piercedst Christ,
full bitter shall they taste:

And them to leaue Repentance will
thee teach, and sanctifie,

In holinesse and righteousness
to lead thy selfe godly.

Such thankfulness will faith bring
from secret heart within, (forth

That Christ his will to know and doe,
forthwith thou shalt begin.

And then thy conscience shall be built
vpon his holy Word,

To serue him so, and for to wait
onely vpon the Lord.

Yefurther eke his crosse
thy minde shall not abhorre,

To take it vp with Patience

R 2

and

The Peroration, or

and beare it lesse or more,
And finally to giue thy selfe
entirely vnto him,
Thy heart will melt for his great loue
and pardoning thy sinne.
But as for vnbeleeuing soules,
conuerting not to God,
Vnthankfull and impatient they
to kisse his blessed Rod.
They worke their owne inuentions,
Christs word they doe neglect,
They doe but prate and make a shew
sure Christ will them reiect.
Therefore, deare Christian take good
and follow not their guile, (heed
Their course is nought, their hope also
is vanitie and lies.
And for to traine thy silly soule,
to walke the way aright,
Behold Gods rich provision
to giue thee true insight.
His Law doth shew thy foule great sin,
thy misery and curse,
And terrifie thy heart that is
conuict, but yet the worse. (grace,
But Christs Gospel doth shew thee
speakes peace and giues thee Faith,
And

Summe of the whole.

245

And leads thee straight to obey the law
as holy Scripture saith.

*Thirdly, of the Word of God, and
of Prayer.*

Five Exercises Christ hath fram'd,
for thee to labour in,
To purge thy heart from vnbeleefe,
corruption and sinne.

* The first and chiefeſt is his Word,
both truly preach'd and heard,
Next, often read and thought vpon,
and ſoberly conferr'd.

* And Prayer is the ſecond thing,
in Christ his name with Faith,
With puritie and ſeruencie,
ſuch ſhall be ſafe he ſaith.

For God hath ſanctified this courſe
to be his Ordinance,

Thereby to bleſſe whom euer hee will;
with louing countenance.

* To God therfore the gracious Lord, * The Lords
to call be not thou dull, Prayer.

He is become through Ieſus Chriſt,
Our Father mercifull.

And pray with reuerence, and withall

R 3

beleecue

The Peroration, or

belieue that helpe he giues,
 And say, *which art in Heauen*, still
 thy power and mercy liues.
 1. And looke that thou doe zealously
 desire to glorifie
 Gods holy name, before all things
 and each necessitie.
 For, *Hallowed be thy name*, Christ made
 the first Petition;
 Now Hallowed meaneth magnified,
 Gods name himselfe alone.
 2. And secondly Christ bid vs pray,
Thy kingdome come, apace,
 Enlarge thy Kingdome here, O Lord,
 by thy good meanes of grace.
 Thy spirit let worke effectually,
 and holy word let runne,
 And quickly end these sinfull daies,
 euen so Lord Iesus come.
 3. The third Request, *thy will be done*,
in earth, to wit, that we
 May doe his will, *as 'tis in heauen*,
 where Angells perfect be:
 And that withall we may submit
 our selues his will to bide,
 In time of our aduersitie,
 when crost on euery side.

4. The fourth Petition Christ taught vs

Giue vs this day, O Lord,

Our daily bread, each needfull thing
conuenient for this world.

Yet so, in case it be thy will,

none otherwise we pray,

These earthly things doe sometimes
and sometimes turne away. (helpe,

But sauing grace, most absolute,

without an If or And,

We aske and seeke without a Nay,

at thine Almighty hand.

5. The fifth is, *And forgive vs* (Lord)

our debts and trespasses,

Remit our sinnes, vs iustifie,

and giue Christs righteousnesse :

As we forgive them that trespass

against vs, great and small,

For thy free grace doth mollifie

our hearts to debtors all.

For why? our brothers dreatest debt

is but an hundreth pence, (much?

But ours to God, who knowes how

ten thousand great talents.

6. Our last suit is, *And lead vs not*

into temptation,

But (Lord) *deliuer vs from ill,*

R 4

Satans

The Peroration, or

Satans suggestion;
 Oh mortifie our nature vile,
 and quicken vs afresh:
 Thy speciall ayd wee need each day
 for weakenesse of our flesh.
 And Lord I ground my heart, onely
 to haue these things from thee,
For thine is (eke) the kingdome, and
the powre and the Glory
For ever. So full right and power
 sure thou hast ouer all,
 And al things dost to thine own praise,
 all times perpetuall.
Amen, so be it, and so it is,
 and so shall be for aye
 Therefore till God shall grant my suite,
 I will not cease to pray:

*Fourthly, Of the Sacraments, the Com-
 munion of Saints, and the consideration
 of Gods workes.*

(ments,
THe third Meane is Christis Sacra-
 Baptisme and Supper (his)
 The seales of Christes righteousness
 and pledges of his blisse.

For

Summe of the whole

249

* For why? In Baptisme sure there is
assured vnto thee,

Baptisme.

Thy sinnes are washed by his blood,
and thou renew'd shalt bee.

And thou art entred once for all
into the fellowship

Of Father, Sonne, and Holy Ghost,
at no time thence to slip.

This holy Trinitie is thy God,
and thou his Child become:

His grace is thine, thou not thine own,
through Christ these things are done.

And Faith is it that consecrates
thee to the Lord alone,

Yea Faith (I say) in Christs death
and Resurrection.

Therefore vnto the Lord see thou
thy selfe do dedicate,

To dye to sinne and liue to him,
in state regenerate.

As water skowreth filth away,
so makes it faire and cleane;

Thinke not thy sin is washt, when yet
thou wicked dost remaine.

* So in the Supper of the Lord,
this gracious Couenant

*The Supper of
the Lord.*

Is otherwise set forth to thee

That

The Peroration, or
 that art the Lords seruant.
 The broken bread doth signifie
 Christs bodie put to death;
 The powred wine his pretious blood
 doth note vnto thy Faith.
 When Bread and Wine are ministred
 by Minister to thee,
 Thinke with thy selfe, Christ offereth
 himselfe and grace to mee.
 And when thou eatst & drinkst y^e same
 perswade thy selfe withall,
 Christs Merits now belong to me,
 to set me free from thrall.
 Thy Baptisme once was ministred,
 the Supper often ought;
 The new birth needeth oft releefe,
 though once twas truly wrought.
 Wherefore as bread and wine do fresh
 our bodies oftentimes,
 So comforts Christ the conscience
 with guilt of sinne that pines.
 And as mans bodie gathers heart,
 by bread and wine to liue;
 So by this sacred food, the Lord,
 more spirituall strength will giue,
 To doe his will with thankfulnesse,
 more perfect for to be,

And

Summe of the whole.

251

And better able sinne to leaue,
this is the veritie.

And finally as thou dost joyne,
and that in open place,

Amids Gods people that receiue
before Christ Iesus face :

See then that peace and loue in thee
vnfained be to Men,

And specially to faithfull folke,
else thou art none of them.

Stirre vp thy knowledge and thy faith,
repentance and thy loue,

Be zealous of this holy food,
vnworthy lest thou proue.

Examine well thy heart before,
to God thy prayer powre,

And look & try how thou dost thrue
in grace from that same howre.

* The fourth good Meane or Exercise
that Christ bids thee to vse,

Is speciall fellowship with Saints,
the bad thou must refuse.

The Saints will teach & comfort thee,
and many waies thee aide,

The bad will badly teach and will
make thee of grace afraid.

* The fifth and last is noting well

Gods

The Peroration, or

Gods creatures, workes and hand,
 His iudgements and his benefits
 God cause thee to vnderstand.
 His patient long-sufferance,
 and doings good alway,
 Repentance and Obedience
 do teach thee euery day.

*Fifthly, Of the right vse of the Meanes
 of Grace, and the Reward thereof.*

(heart,
Draw neere to God with vpright
 and vse these meanes of grace,
 Then Christ will be thy King & Priest,
 and Prophet in ech case.
 Thy King to worke & rule thy heart
 according to his will,
 Most ready for to do thee good,
 and saue thee from all ill.
 Thy Priest, for why? he offred vp
 himselfe to death for thee,
 And will apply his precious merits
 thy heart to purifie.
 And of this thing thou maist be sure,
 because he rose againe
 From death to life, ascended vp,
 and

Summe of the whole.

253

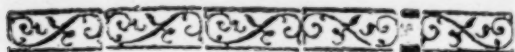
and raigneth now in heauen.
And thence it is, he worketh by
his scepter and his rod,
Making his Meanes effectuell
to bring thee vnto God.
And thence he is thy Prophet eke
by Ministers that teach
His holy word, which thou must heare
and diligently search.
Directing all thy wayes thereto,
with good and honest hart;
Christ wholly thine, thou wholly his
by true indeuour art.
Then God will surely saue thy soule
for Christes sake his Sonne,
And prosper thee in all thy wayes,
what ere is said or done.
Hee'l turne thy sufferings to the best,
and Satan eke confound :
His Promises he will fulfill,
if that thy heart be sound.
Beleeue then firmly in thy minde,
that God will count thee pure,
Full freely and full gratioufly,
Christis Gospell is most sure.
Repent thee, turne and grow in grace,
be thankfull and rejoyce

La

The Peroration, or

In suffering with thy Saviour,
 obey his holy voice.
 And keepe thy selfe within thy lot,
 thy calling and degree,
 Take paines, be iust, meeke, mercifull,
 and God will harken to thee. (come
 And alwaies watch, for Christ shall
 to iudge both quicke and dead,
 Thy Bodie shall be raised from dust,
 and to thy soule joyned.
 Thy sinnes he will not mention,
 the iust he will declare,
 But iudge he will the Reprobate,
 their sinnes he will not spare;
 Their damned state thou shalt behold,
 Christs sentence to commend,
 Yet thou the joyes vnspeakable
 shalt haue without all end.

 הללו יה



A Forme of Prayer after Conference.

Parent. **W**E pray thee, *D* Coloss. 1.9,*
 God, to fill vs with
 the knowledge of thy will in all wise-
 dome and spirituall vnderstanding,
 to giue vs grace to walke worthy of
 thee (Lord) vnto all pleasing, being
 fruitfull in euery good worke, and in-
 creasing in the knowledge of God, to
 strengthen vs with all might, accor-
 ding to thy glorious power, vnto all
 patience and long-suffering with ioy-
 fulnesse, and to make vs truly thank-
 full, vnto thee, *D* Father, who hast
 made vs meete to be partakers of
 the inheritance of the Saints in light,
 and for that thou hast and wouldst de-
 liuer vs from the power of darknes,
 and translate vs into the kingdome
 of thy deare Sonne, in whom we
 haue redemption through his blood,
 euen

10,

11,

12,

13,

14,

16. even the forgiveness of our sinnes;
 * Rom. 9. 5. and * who is God over all, blessed
 for ever.

Child. }
 Seruant. } *Amen.*
 Scholler. }

HEB. 6. 1.

Let vs goe on to perfection.

FINIS.

IF S. x

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Dec. 11 '39.

Author

Sherrard, Robert

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